

**CHRISTIAN PREACHING: A HEALER OF
BLACK RACIAL HOSTILITIES**

**A Professional Project
Presented to
the Faculty of the School of Theology
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ABSTRACT

The goal of this Doctor of Ministry Project is to provide a point of reference for assisting black pastors to treat racism and its resultant racial hostilities in blacks. A plan is devised whereby black ministers may confront, treat, and heal racial hostilities through Christian preaching. Racism is treated at length. A set of mental categories is framed which the author labels "insane, unsane, sane, supersane."

It is argued that many blacks are little less than sane as result of racism. They can cope in their own cultural subgroup but not in the larger society. The city of Compton is used as an example of devastations that racial hostilities visits upon communities which are predominantly peopled by victims of racism.

The project is then focused on the black church's mission in its historic role as champion of black liberation and aspirations. Treated are the challenges which have been hurled at the black church by many of the black radical groups. It is argued that if the church is to have any relevancy in the black ghetto, then it must minister to the needs of the people whom it serves. The church must now become committed to the further advancement blacks. Included in her mission must be that of being "healer of the captives and to the bruised," just as Jesus was in his day.

To test if Christian preaching is an effective tool in healing black racial hostilities, twelve subjects were selected for participation in an experiment. They varied in age, and in cultural,

economic, social, and religious background. A psychologist helped in devising tests to plot hostility levels prior to, during, and after delivery of twelve sermons, which were all specially designed to treat and cure racial hostilities. Results of the tests and the experiment indicate:

1. Hostility levels were lowered in six of the twelve subjects. Four of the subjects remained constant. One defied placement - indicating deep-seated emotional problems which could only be effectively handled by professional psychiatric treatment. One subject, from beginning to end, was relatively free from any hostility generated by racism.
2. Females tend to internalize their hostilities; especially if they have children. The only overt hostility in a female was one who was childless. Thus, women turn hostilities against themselves. Most males tend to express hostility in an aggressive-assaultive manner.
3. The more deeply seated the hostility, the more time was needed in the effecting of a cure.

Results of the project and experimentation indicate that the author is correct in his thesis that Christian preaching is an effective tool in the healing of racial hostilities. Most of the subjects who participated in the experiment were helped. They could relate more openly and they could resolve problems in a more constructive manner. They were more open to new learning encounters and situations. However, results also indicate that some blacks are so wounded and disoriented that they may require more help than a minister may be equipped to provide for them and must refer them to sources that can help them resolve their deeply seated inner conflicts.

The author recommends Christian preaching as a healing tool to other black ministers based upon the limited success he had. He feels that with the subjects who remained constant, given more time and

attention, they would have improved and moved more nearer to "control."

He recommends that more work be done in treating racial wounds and scars by black psychologist, sociologists, educators and ministers; all of whom are concerned about the mental health of blacks.

CHAPTER I

INTRODUCTION

A. INTRODUCTION TO THE PROBLEM:

Because of the emerging new black consciousness that was sparked, in large measure, by the Black Power struggles of the 60's and early 70's, black ministers have had to reassess their role in the United Methodist Church and have had to re-think their priorities and what their mission in the church were. Black ministers were the hardest hit by the black community during this period of conscious awakening. The United Methodist Church in the black ghetto fell upon bad days as streams of people, especially young adults made an exodus from the church to other more meaningful, relevant, and militant institutions.

The black ministers were in a dilemma, especially those in the United Methodist Church. They were torn between the United Methodist objective of ecumenism and their role as ministers in a church that was black. In an effort to assess the place of black ministers in the United Methodist Church and the rightful role black ministers should play in the black revolution, 250 black ministers met in Cincinnati, Ohio in February, 1968. The result of the dialogues and interactions of the ministers who were present was "The Black Paper" in which the black ministers who were present confessed:

- 1) their failure to be reconciled with themselves as black ministers;

- 2) that they had alienated themselves from many black brothers and sisters because their work hasn't always been relevant in serving and ministering to them;
- 3) that they had not always been honest with themselves, their fellow black brothers and sisters or their white brothers and sisters;
- 4) that they have not significantly been involved in the black revolution because whites defined the revolution as "bad" and they have been complacent to be second class citizens as well as second class members of the United Methodist Church;
- 5) that they have accepted too long the philosophy of racism; and
- 6) that they have accepted a false kind of integration.¹

The ministers felt that this "Black Paper" was the only meaningful response to racism in America and racism within the United Methodist Church.² The group formed the nucleus for "Black Methodist for Church Renewal" who walked out of the Methodist General Conference at the moment of communion celebrating the new United Methodist Church in order to witness to the brokenness of the Methodist Community.

The problem of racism and new black awareness has caused black ministers an infinite variety of problems. How can they effectively combat racism and remain within the domain of the United Methodist Church? What should their ethical and moral stance be toward the new militancy that blacks have launched? What should their major area of concentration be? There are several options which are opened to black ministers:

¹ James H. Cone. Black Theology and Black Power (New York: Seabury Press, 1969), pp. 107-108.

² Ibid., p. 1-8.

- 1) They may reject the challenge completely, in which case they will be irrelevant in the black community;
- 2) They may talk black rhetoric but remain unchanged, in which case, being hypocritical, they will be ineffective in the black community;
- 3) They may adopt the extremist black stance and black philosophy, in which case they are violating their God's injunction to love all people as well as "do unto others as you would have them do unto you";
- 4) They may adopt a middle-of-the-road position in which they will be looked upon with suspicion; or
- 5) They may elect to work in the black ghetto to improve the conditions of their flock, in which case they may be charged by their brothers and sisters as being racist and discriminatory, and by their constituency as being blind to the problems and too timid to do anything.

Thus, whichever option black ministers may elect will be criticized. Their approach to racism and their position of black consciousness and black power will be open to criticism. Racism, because it has a two-pronged dimension - that of the oppressor and that of the oppressed - makes it difficult for black ministers to function at an optimum level in the United Methodist Church as ministers in the ghetto.

B. STATEMENT OF THE PROBLEM:

Speaking directly to the problem facing black United Methodist ministers in the wake of the Black Power struggle and black consciousness, it may be seen that their problems are heightened by:

- 1) Racism: which has polarized the society into white-black extremes in which whites as oppressors have caused blacks much suffering and pain; and the attending consequences of racial hostilities and aggressions which has resulted in the loss of human power and talent in the black community; and
- 2) The problem of where their ministry and services may best be addressed to the problem.

C. ANALYSIS OF THE PROBLEM:

In recent years, especially after the Kerner Report argued that America is a racist society,³ black ministers have had to focus upon the problems of racism and its effects upon blacks in American society whether they wanted to or not. This focusing upon racism has triggered their unrelenting self-questioning of their role in the United Methodist Church and upon their responsibilities as ministers in a church that is basically black. A large number of black ministers have come to accept the premise that since racism is what Gunnar Myrdal has called a "white dilemma," then whites should handle their own problem while blacks work with their own group.

Blacks did not create racism nor were they responsible for its perpetuation. However, blacks have suffered from racism. The psychological hurt has manifested itself in withdrawal, docility, hostility, and aggression. Blacks have been marked by powerlessness and the lack of self-assertion in gaining control over their lives and realizing their goals. They have also turned their hostilities and aggressions on themselves leading racist whites to view blacks as criminals, delinquents, and stupid.

Black ministers cannot overcome racism, which is essentially a white problem. But they can effectively heal the wounds that racism has inflicted upon their black flock by ministering unto them. Like Jesus, they have been sent to minister unto the bruised. This will

³National Advisory Commission on Civil Disorders, Report (New York: Bantam, 1968), pp. 1-2.

help the blacks to assert themselves and demand control over their own lives as creatures created in God's image and as fellow human beings. Thus the ministers' role in the problem of racism is to guide their flock to the path whereby one may overcome racial scars and resultant hostilities and develop to the fullest measure of their Christian potential; learn to love God the Father with the fullest measure of love; and learn to rejoice in the celebration of the communion of saints with the fullest measure of rejoicing to accept their Lord and Savior Jesus Christ with the fullest measure of devotion. Since black reactions are psychological, then a psychological approach within a Christian framework of the United Methodist Church would best serve in the ministers' dealings with black racial aggression and hostilities.

D. THE DELIMITATION:

Problems besetting black ministers in the United Methodist Church caused by racism and the effects of racism are very numerous. This paper purports to look at only psychological disabilities wrought by racism upon blacks, the nature of the hostility, the intensity of the hostility and will test the possibility of whether or not such hostilities can be lowered by the use of Christian preaching as a healing tool.

The task of this work is to ascertain whether Christian healing is effective in overcoming racial hostilities of blacks. If it is effective, then the work can provide a training resource for black ministers which will assist them in understanding the meaning of and helping them on toward fuller and richer Christian development.

E. THEORETICAL FRAMEWORK:

The basic assumptions upon which this work is postulated are more fully detailed in the second chapter. The underlying assumption is that the black ministers main area of concern and service is to guide their flock to total liberation in the manner of Moses and Jesus. Once an understanding of racism, black hostilities and Christian preaching is reached, then the ministers can form their own approach to the curing of black hostilities by application of Christian preaching.

F. THE DESIGN:

Chapter II is a detailed focus upon the subject matter of racism and resultant racial hostilities in blacks. It states the aim and objectives of the paper. It focuses upon the problem of racism that black ministers are plagued by as members of the United Methodist Church. Chapter II gives definitions of terms pertinent to the study: Race and Racism, Racial hostilities and aggression, Christian preaching and healing tool, and supersane, sane, unsane, insane in which Abraham Maslow's works are treated. There are four figures in Chapter II which relate to Abraham Maslow's work.

Chapter III deals with the social history of blacks and their socialization in a racist society. Chapter IV focuses upon the role of the black church in the lives of blacks. The black church, which was the main socializing institution of blacks, has in recent years declined as a powerful force in the lives of black folk and this has been a focal point of United Methodism's concern.

Chapter V is the body of work dealing with the concrete testing and interaction of minister and subjects chosen for the experiment. Chapter V contains devised tests administered to the subjects prior to and after the application of Christian preaching was applied to their deep-seated feeling of racial hostilities. Did the hostilities remain constant, become more intensive or were the hostilities lessened? The thrust of this work is Christian education within the Wesleyan tradition in which the minister applied this education and tradition in the interaction with subjects and in his sermons. Certain Wesleyan concepts are utilized; especially those concepts which comprise his royal road to salvation, such as prevenient grace, justification, sanctification, and perfection. From the path of Maslow's self-actualization the minister describes the attempt to lead the subjects onto the path of Wesleyan salvation. Chapter VI is the concluding chapter. This is the chapter which ties all the chapters together into a single, comprehensive unit.

CHAPTER II

DETAILED CONSIDERATION OF THE PROBLEM: OBJECTIVES

METHODOLOGY, DEFINITIONS

A. PURPOSE, AIM, GOAL:

The purpose for undertaking this Doctor of Ministry project was to posit a frame of reference upon which black ministers may draw in their treating racism and its resultant racial hostilities in blacks in their congregations. Such racial hostilities have been commented upon by Herbert Hendin, a noted psychoanalyst, who made the following observations from his case studies of attempted suicidal acts among blacks:

The rage and self-hatred that are an integral part of the black family situation are inseparable from the rage and self-hatred that are the outgrowth of racial discrimination in society that stimulates the black person desires, but blocks their fulfillment. Racial oppression institutionalized family patterns that served to make the black man feel that he deserved to be treated as he was being treated. The black revolution was attempting to channel the black man's anger away from self-hatred and toward effective action to improve his lot. If so much of the black man's behavior, including the riots in which he burns his own community, still seems self-destructive, the cases in this study certainly demonstrate that, in the blacks attempt to cope with frustration and rage, his feelings of impotence and self-hatred often cause his anger to turn against himself.¹

The aim of the study is to understand the meaning and dynamics of racism and racial hostilities which Hendin contends are integral to black family situations and an outgrowth of racial discrimination. By understanding just how racism generates racial hostilities, black

¹Herbert Hendin, Black Suicide (New York: Basic, 1969), p. 147.

ministers can devise a more constructive and positive plan for confronting, treating and healing racial hostilities in blacks by employing the Christian discipline. The goal of such a project is to effect healing of racial hostilities through Christian doctrine. In order to more effectively realize this goal, racism and its resultant racial hostilities must be understood from a historical, sociological, and a psychological perspective.

B. THE PROBLEM: RACISM

Recently, many American scholars in varied fields of speciality such as religion, sociology, psychology, ethnic studies, and political science have argued that America is a racist society. This argument has become almost universally accepted as fact dating from the publication of The Report of the National Advisory Commission on Civil Disorders in 1968, the so-called Kerner Report, which officially informed the American public, by men considered to be the most reputable of investigators, that the United States is a racist society.² The report states that: "What White Americans have never fully understood - but what the Negro can never forget - is that white society is deeply implicated in the ghetto." White institutions created it, white institutions maintain it, and white society condones it.³

²Barry N. Schwartz and Robert Disch (eds.) White Racism-Its History, Pathology, and Practice (New York: Dell, 1970), p. 1

³Quoted from Louis K. Knowles and Kenneth Prewitt (eds.) Institutional Racism in America (Englewood Cliffs: Prentice-Hall, 1969), p. 1

Both history and contemporary events lend credence to the report's proposition that racism in American society is all-pervasive. Cases of lynching, black-white violent confrontation, large scale rioting of blacks in oppressed ghetto sectors of large urban areas, recorded cases of police harrassment and brutality against black fellow citizens, attempts by the white power structure to either totally deprive or limit black political and economic aspirations are all embedded in the fabric of American life. Such racist acts and reactions have led many outstanding authorities to conclude that America's number one social problem may well be racism; Silberman argues that it is a luxury America can ill afford to maintain.⁴

The effect that racism has wrought has been the polarization of American society into an oppressor-oppressed class type structure. Victims of American racism have been and still are ethnic minorities; especially Black Americans. Racism also has adversely affected and dehumanized its white champions and partisans, so that in a real sense all Americans fall victim, in one way or another to the depravity that racism spawns. Harold M. Baron defines racism "as an affair in black and white."⁵ The great black leader, James Weldon Johnson, says that what is involved in the question of racism is "the saving of black America's body and white America's Soul."⁶ Grier and Cobb define

⁴Charles E. Silberman, Crisis in Black and White (New York: Vintage, 1964), pp. 15-16.

⁵Harold M. Baron, "The Web of Urban Racism," in Knowles and Prewitt, p. 137.

⁶Schwartz and Disch, pp. 1-2.

American racism "as the white man's crushing of all but the life from the blacks dating from the time the blacks first came to these shores down to this very day."⁷ Thus the problem of racism is one which involves both material (physical) and spiritual well-being of all people in American society.

The oppressed blacks have reacted angrily against the racial disabilities wrought upon them. The anger that racism has generated in blacks has been vented mainly against themselves and members of their own group. Seldom have blacks, except for sporadic outbreaks of rebellion during slavery, reacted so openly and violently against whites; save perhaps for destruction of white-owned property situated in the black ghetto. This anger and hostility has translated itself in terms of loss of life and potential in the black community as well as the drain of talent among many blacks bent on a seemingly self-destructive course. The high frequency of young black suicides and attempted suicides are all part of this problem of hostility and pent-up aggression.⁸ Hendin says of the hostile young blacks that:

They see living itself as an act of violence and regard death as the only way to control their rage. Perhaps this explains the long periods of emotional death that punctuate their violent acts or the variety of deaths in life that they use to keep their anger

⁷William H. Grier and Price M. Cobbs, Black Rage (New York: Bantam, 1969), p. 170.

⁸Hendin says that suicide is a black problem especially among young black adults of both sexes, particularly in urban areas. He bases this contention upon statistical fact that suicide is twice as frequent among black men between twenty and thirty-five as it is among white men to the same age in New York. For a discussion of suicidal and homicidal acts as it relates to racism and self-hated, read Hendin, Black Suicide, pp. 1-48.

in check. For many young blacks, life seems to be charted on a self-destructive course whether the route be drugs, crime, homicide or suicide. Even the young homicide victims often appear not to be accidental victims but to be leading lives that seemed destined to end violently.⁹

The scope of the problem of black anger and hostility is far reaching with serious consequences. This anger, which has taken its toll in terms of loss of lives, and drain of population and talent, is a national problem. Those who do not lose their lives end up in prison for senseless acts and wanton destruction or on the floors of psychiatric wards as an alternative to the grave or prison.

The majority of those few who escape the disasterous physical effects of racism often seem to turn into a black oppressor. This may indicate that their adopted oppressive stance signifies the need for them to oppress others once the oppression has been lifted off them. Psychological effects of racism leave black full of self-hatred, hostility, helpless, resentful and scarred. On black aggression and hostility Silberman comments:

For their own protection, therefore, Negroes no matter how rich or poor, had to avoid any form of provocation. But the anger and hate were there (increased by Negroes' hatred of their own submissiveness) and had to find some outlet. They found expression by being directed against other Negroes - thus, in a large sense, against themselves. Until very recently, a very large porportion of Negro crime involved violence against other Negroes. This outlet was encouraged by the Southern tradition of ignoring Negro criminality as long as white lives or property was not involved: crime and violence within the Negro community were tolerated with a "Nigras will be Nigras" attitude.¹⁰

Based upon the nature and the scope of the problem of black

⁹Ibid., p. 139.

¹⁰Silberman, p. 59.

hostility, I am convinced that it is justifiable to raise the problem as a question which should be thoroughly explored and investigated.

The nature of the black community - the mood of the all pervasive anger and disasterous effects on the community when it loses its human power and talent verifies:

- 1) that the problem is valid and worth raising; and
- 2) that it should be more fully investigated.

The drain and loss of human power is undermining Christianity in black communities across the country as well as threatening the well-being of American national life. The problem is not isolated, atypical or peculiar to one geographical location.

Failure on part of the black church to attempt to confront and cure the sickness means that the black church in the black community is of little or no consequence to blacks. It is not relevant, meaningful or a dynamic force in shaping the life style of blacks. If the black church fails to execute its duties, then the Christian church is faced with the prospect of having to vacate the premises of the black community. Thus, if the Christian way of life is to continue to be a meaningful and valid way of life for black folk, then the black church must attempt to treat and heal the malignancy of racial hostilities in its black brethren and sisters.

C. METHODOLOGY AND THEORETICAL FRAMEWORK IN WHICH THE PROBLEM IS TREATED:

Certain terms should be defined for the purpose of clarity. Included are racism, racial hostilities and aggression, Christian preach-

ing and healing, and psychological terms describing the mental health of Americans - supersane, sane - the norm, unsane, and insane.

For our brief consideration of the problem of racism and its attendant racial hostilities in blacks, it may be surmised that this paper is predicated upon the following assumptions:

- 1) that America is a racist society and that white racism generates within blacks racial hostilities and aggressions;
- 2) that blacks harbor racial hostilities which are often expressed in overt acts against other blacks rather than whites - the source of their pain;
- 3) that black ministers can be effective in helping blacks to understand the roots and causes of their hostilities and redirect that destructive energy into constructive channels; and
- 4) that Christian preaching can be an effective "healer" of racial hostilities in blacks.

The overall objective and goal of the paper is to devise a working plan whereby the senseless drain of human power and talent may be halted in the black community by application of Christian preaching; and whereby this human power, instead of being totally lost, may be channeled into constructive endeavors that would enrich the community while making the Christian faith relevant and viable.

Because the effects of racism are so broad, the scope and focus of the paper will be limited to the treatment of psychological disabilities racism inflicts upon blacks. On a scale of emotional stability designated as supersane, sane, unsane, and insane, the investigator will attempt to demonstrate that, because of disabilities and resultant

problems of racism, blacks generally fall into the unsane category. This means that blacks are not able to cope as effectively as the majority of whites who fall into the sane category. As victims of racism, blacks find that their coping mechanisms have been strained by additional problems and thus are defective when it comes to resolving their problems in a manner in which the larger society defines as normal or sane - sane being the consensus about behavior acceptable to the larger society.

The first task of this study is to ascertain whether or not blacks have racial hostilities and are angry. For this purpose, a control group of twelve blacks within the church were used. At the onset, a battery of tests, devised by another person, was administered to the subjects in order to determine if they have any racial hostility and anger; the nature and cause of that anger and hostility. Test I: Level of hostilities in blacks has been devised to determine:

- 1) Is there any racial anger or hostility?
- 2) The source of anger and hostility.
 - a. At whom is the anger aimed; that is at whom is it directed?
 - b. How is hostility and anger handled or controlled; outbursts, displaced aggression, and repression?
- 3) How blacks think of themselves.
 - a. Are they oppressed, helpless, worthless?
 - b. If angered, is their anger justified?
 - c. Does their anger make them less of a person?
 - d. Is their anger directed at blacks or whites?
 - e. If their anger is directed at blacks, in terms of violence to other blacks, then why, instead of at whites, to whom this anger should be consciously aimed?

Since it has been suggested that Christianity may be an effective tool which may be used to heal this anguish and hostility, I shall attempt to devise a series of sermons directed at displacing the level

of hostility which is detected in the control group. Since my objective is the lessening of anger and hostility provoked by racism, my preaching will be predicated upon the following considerations:

- 1) Justice - what a man sows, he shall reap: what is fair and unfair?
- 2) Love - for the enemy as enemy for they are human, and in their own way, are just as much troubled, frustrated, and oppressed.
- 3) The need for self-esteem and perceptual accuracy in the perceiving of problems,
- 4) The strength of forgiveness and compassion,
- 5) Effective ways of coping - the solving of problems through the Christian gospel which includes love, understanding and compassion. Effective coping also means the rejection of racism. It entails a new definition of racism which is a problem which whites, who are the authors of the problem, must address and overcome. Since the problem is not essentially a black problem, then rather than become involved, entangled, and weighted down by the problem, blacks should concentrate only on how to overcome the disabling effects of racism and then should concentrate on developing the full measure of their own potential to go on to become the most fully human person that they can become.

After the initial testing for anger and hostility, twelve sermons were preached. Then the control group was given a test to ascertain if any of the rigidity of their anger and hostility was lost. Test II will aid in the degree of change in the community.

On the basis of this procedural framework, some light may be

thrown on the question whether Christian preaching is an effective tool in the healing of racial hostilities and resultant problems of the oppressed. As stated previously, there is no intention to cure or even address all the racial dilemmas in the church, community, or nation. The aim is to reach a few in a single congregation who are open and want to accommodate themselves to the Christian message about justice, love, equality and self-esteem as a way of resolving their racial hostility. The hope is that most blacks may rise above racism, and by so doing, break the chains which have rendered some of them servile, asocial, and inept.

Reference and source books on the subject of racism have been utilized by the author. Conferences with his advisors, teachers, authorities and his close associates who are also interested and learned in the field are all part of the background material. Personal experiences and contacts as the Pastor of St. Peter's United Methodist Church, a black church, as well as the experience of working in the Psychiatric Division of Martin Luther King, Jr., Hospital as a counselor along with treating problems by personal counseling in the course of his ministry will provide primary or firsthand source materials.

The author has been assisted in his work by Dr. Catherine Tarpley, a graduate of the University of Southern California and the University of Oriental Studies, both in Los Angeles, Dr. Tarpley's field of specialty has been Education and East-West Psychology. She has worked extensively with the Poetry Therapy Institute of America as well as with the mentally ill at both Calabasas State Hospital and

Metropolitan State Hospital in Norwalk. Dr. Tarpley was a consulting psychologist for the Apex Montessori School in Compton for five years and a guidance counselor over the Child Development Center and Tutoring Program for a period of three years at St. Peter's. Her specialty has been in the administering and scoring of tests. Skilled in psychological testing and interpretation, her services were invaluable.

D. DEFINITION OF TERMS:

Race and Racism: In considering racism, it is felt that the definition should be broad enough to enable others to understand what racism is and how it functions as a destructive, deadly, dehumanizing weapon. It is only when people understand what racism is and how it functions, that people can objectively entertain any approaches which may be developed to treat the problem. Racism may be defined as both an individual and social malady; and racism has devastating effects upon human life. Thus, racism may be defined as dehumanizing and evil; as such, it is a great sin in the eyes of God.

Before attempting to explore racism as such, it will be helpful to consider the term race. Biologically, human beings belong to the Animal Kingdom under the class Mammalia, Order Primate, and Species, Homo Sapien. Baker defines race as a minor taxon or classification, in relation to the species, Homo Sapien.¹¹ Generally mankind is scientifically divided into three racial groups, or what Coon, Garn and

¹¹ John R. Baker, Race (New York: Oxford, 1974), p. 4

Birdsell prefer to call "Basic Stocks"¹² Caucasian - white; Mongolian - yellow; Negroid - black. These stocks or races may be further subdivided. Baker argues that color is a poor and irrelevant criterion upon which to classify persons into races. Differences in human beings are morphological or physical. They are due to differences in bone structure rather than pigmentation. Thus color is totally inadequate as the basis for defining racial differences in man. From his study of race, Baker concludes that no person can claim superiority because he or she belongs to a particular ethnic taxon; meaning race.¹³ In his study of race, Allport observes that:

Two points stand out above all others from anthropological works on race:

- 1) Except in remote parts of the earth very few human individuals belong to a pure stock; most men are mongrels (racially speaking); hence, the concept has little utility.
- 2) Most human characteristics ascribed to race are undoubtedly due to cultural diversity and should therefore be regarded as ethnic, not racial.¹⁴

It may be assumed that racial differences do exist among people. However, these differences are inherent physical conditions. The cultural and social differences that are among people are not biologically determined. The concept of race, therefore, is meaningful only in the sphere of scientific classification and studies in fields such as human biology, physical anthropology, and

¹²C. S. Coon, S. M. Garn, J. B. Birdsell, Race (Springfield, IL: Charles C. Thomas, 1950).

¹³Baker, p. 534.

¹⁴G. W. Allport, The Nature of Prejudice (New York: Doubleday, 1958), p. 111.

comparative anatomy. Since most persons are hybrids, it may be argued that race, as a realistic cultural and social concept, has no validity.

Further, since most cultural and social concepts of race are based primarily upon visibility factors, especially color, then such concepts are without merit as they are not grounded in truth or fact. Thus race has little, if any, utility in a cultural and social context. Race, as it has been used, perpetuates a lie. The concept is predicated upon erroneous and false assumptions. The only utility that race has as a cultural or social concept is economic and political. It is a weapon of force and coercion. It is a means for keeping a so called "race" or group of people subject to the will and might of another "race" or group through lies about inherent racial differences in cultural, economic, social and moral involvement and attainment. The concept of racism fosters division of mankind along artificial, imaginary lines into two classes in American society; the oppressor and the oppressed. Racism dehumanizes and takes its toll on both classes in terms of wasted human potential, quality of life, and quantity of life. Racial differences based upon the color factors are erroneous, without basis and cannot be substantiated. Having considered race and establishing that human racial differences are not based upon color, the notion of race has no particular utility outside the physical sciences and thus cannot legitimately support the concept of racism as reasonable, sane, and justifiable.

Racism is a doctrine that has grown out of supposed differences between races such as physical attributes, ability, worthiness, cultural attainment, and moral perfectibility. Racism presumes that

one race is inherently superior over another race physically, mentally, morally, spiritually, materially, and culturally. Racism orders the relationship between people of different hues - black, white, yellow, and red - on basis of levels of superiority-inferiority. Artificial barriers are erected to keep people in this superiority-inferiority caste system. Racism thus becomes institutionalized as a means whereby a group of people of like appearances may enjoy favor and privilege at the expense of other groups. Racism rewards the "superior" and punishes the "inferior." Racism makes the "superior" strong, mighty, wealthy, and wise, while it disables and cripples the "inferior" leaving them in abject poverty, stupidity, and misery.

Stokely Carmichael and Charles V. Hamilton point out that racism may be an individual or group phenomenon.¹⁵ It may be conscious or unconscious. Racism can be the result of experiences or it can be a conditioned, learned response. Thus, by nature, racism functions both overtly and covertly.¹⁶ Racism may function openly on an individual group or national level. Or it may function subliminally on all three levels and through institutions enlisting the aid of those who are not racists in perpetuating and maintaining a society which is racist. Racism is usually fostered by tradition, socialization, experience and reinforcement of racist conditioning.

People may conceivably become racists by experiences. Persons who are not secure or comfortable about their own person can come into

¹⁵Stokely Carmichael and Charles V. Hamilton, Black Power (New York: Random House, 1967), p. 4

¹⁶Ibid.

contact with others who are visually different and who hold ideas, traditions, customs, and values which are alien and foreign. These may threaten them to the point, that for their own safety, they become hostile. They place people who are different outside the perimeter of the human race and see them as the incarnation of evil or as underdeveloped humans. As non-human entities these individuals are inferior, unworthy, undeserving, and unequal. To discriminate against such non-persons is not seen to be immoral. Such racists can never allow themselves to be open enough to have a meaningful relationship with others who are different, because, for them, to be open is to place themselves in grave danger and jeopardy of being totally destroyed. So racists assume a posture of rigidity and bigotry out of fear for themselves. This racism they inculcate in their children. Unless their children have the ability to transcend family training and environment, which most do not, then racism is transmitted to future generations. It becomes entwined in social and political institutions. It becomes structural and autonomous, able to perpetuate itself.

Racism then has the advantage of operating unseen and unchecked. It now can work in concert with institutions in perpetuating and maintaining the oppressor-oppressed class. Operating in unison with institutions, it cannot be so readily discerned to be racist in character or nature. It is this racism, institutional racism, which is at the core of the problem in American society. This type of racism, which currently is covert, subtle, subliminal, is hard to detect and pinpoint. It is almost invisible. Nevertheless, it does have the power to perpetuate and the ability to maintain the oppressor-oppressed,

aggressor-victim class in American society.

Racism, at the individual level, may be very intense or very subtle. However, it is far easier to detect and treat on this level than on the institutional level. There are some people who erroneously feel that individuals have the right to their own preferences as long as they do not transgress against others. They may argue that individuals who prefer one race over another are right since individual preferences cannot be legislated. However, within the Christian ethic, preferences based upon color or other ethnic considerations are evil and sinful. Such preferences cannot be condoned in the Christian Church.

Moral sanctions and persuasions can prevent individuals from acting destructively on their prejudices and preferences just as material and legal sanctions can prevent them from acting in a socially disapproved manner. Racism has only value when it awards those who are racists and penalizes racist victims. To hold out hope of heaven, glory, and fame to racists, as well as the opportunity for earthly attainment, position, status, prestige, and power is to nourish and make racism attractive. What value is racism if it only incurs the wrath of God, the opposition of rational and sensible people, and results in spiritual and material loss? The people will examine their racist stance if racism is penalized. They might then shed their racist posture and attitudes if these do not provide their needs for spiritual and moral well-being and sanction.

However, institutional racism is a different matter. It is so built into the fabric of American life that it becomes highly resistant

to any attempts to destroy it. Racism has become part of the American heritage and ethos. It is so very subtle that it does not need individual or group consent to broaden its base or strengthen its hold on Americans.

Racism in the United States is not black, yellow, red or even an entirely white problem although it is essentially a white racist problem since it is built on a white racist concept of social, physical, cultural, spiritual, and political superiority. Yellows, blacks, reds, and even some whites have fallen victim to racism. These people have reacted to racism rather than having become racists. They have had to digest the indignities and suffer the physical discomforts and disabilities of racism. Racism is an evil for victims and also aggressors, for at the heart of racism is the condoning of murder and also the coveting and seizing of another's property. It is an evil which may lead to genocide, rebellion, war - all the wanton taking of lives, destruction and inhumaneness of one group toward another.

Racial Hostilities and Aggression: Aggression is a natural behavioral pattern in the animal kingdom. Any type of behavior which is overt and which leads to confrontations or encounters between animals with other animals of the environment may be said to be aggressive. However, aggressive behavior is not necessarily violent behavior although violence is always aggressive. Hartogs and Artzt point out in their definition of aggression that:

Aggression is broader than any single theory; it is the resultant of many factors, an inborn drive shaped by learning and development, released by circumstances within the person and his environment. In modified form it has utility and value; one can

hardly imagine a salesman as a ball player, or a junior executive being praised for his lack of aggression.¹⁷

Konrad Lorenz argues that human beings, who are carnivores, share with others of their class a killer instinct. This instinct, which has been legislated against morally, ethically, and socially in such a way that "there is, in the modern community, no legitimate outlet for aggressive behavior."¹⁸ Thus aggressive behavior in man of the killer type instinct can erupt into violence which may be defined as:

an extreme form of aggression making illegitimate or unjustified use of force ... violence is manifested in many ways, against persons and their possessions. No scheme of classification can be rigidly, and accurately, imposed. What begins as one type of violence may continue as another; what appears to belong in one category may on examination fit best somewhere else. But to foster understanding, even a tentative classification is better than none.¹⁹

Hartogs and Artzt go on to delineate violence into three major groups with a number of subgroupings.

- 1) Organized violence - patterned and deliberate.
 - a. Subcultural type: family structure, territories, ritual acts, and accepts murder as means of transacting business. Example: Mafia, police, army.
 - b. Impersonal type: kill, destroy, or plunder without ritual sanction or much emotional involvement; robber, mugger, assassin, teenage gangs, identity of victims is not unimportant to the agent; body or property being attacked could just as soon be another's.
 - c. Instrumental type: victims identity is crucial since instrumental violence is committed or threatened to gain

¹⁷Renatus Hartogs and Eric Artzt, Violence (New York: Dell, 1970), p. 15.

¹⁸Konrad Lorenz, On Aggression (New York: Bantam, 1969), pp. 233-4

¹⁹Hartogs and Artzt, p. 15.

particular satisfaction that only he can supply. Contemporary example: planned student demonstrations where buildings are seized; presidential assassinations arising from political intrigue.

2) Spontaneous violence - unplanned explosion set off by the

unique chemistry of internal and external conditions.

- a. Reactive type: outburst is impulsive and passionate response to threat or provocation.
- b. Compensatory type: has a long period of incubation during which grows a sense of inadequacy, dependency and helplessness. A reactive episode is usually needed to lend impetus for its discharge. The paramount example is the Watts Riot.

3) Pathological violence - it is the most controversial. Perpetrators of violence in other categories are generally assumed to be legally sane and are thus responsible for their actions.

When aggressive behavior can be attributed to pathology, when the defendant is held to be legally insane, responsibility is abolished and different rules apply.

- a. Psychological type: sadists and "thrill killers," child falling prey to its own parents - "battered child syndrome," symbolic attacks where victims carry a unique trait projected to them by the aggressor; suicidal victims, etc.
- b. Physiological type: some balance of function among the brain structures has application in certain cases of violence e.g., brain tumor.
- c. Genetic type: abnormalities in chromosome e.g., XYY or XXY configuration.²⁰

Aggression is a natural phenomenon in humans. It may be either constructive or destructive to individuals. Violent or hostile aggressiveness is a behavioral pattern which may be defined as a response

²⁰Ibid., pp. 15-20.

which delivers a hurtful stimuli to another object or person. Though a common phenomenon, violent or hostile aggressiveness is not universal and varies greatly in both form and degree from one society to another.²¹

Aggressive behavior can be produced in the absence of any frustration. This may take place either through imitation of an aggressive model or through selective reinforcement for aggressive response or through a combination of the two.²² However, much aggressive behavior is a reaction to frustration. Individuals attack the obstacle confronting or blocking them or some substitute for that obstacle. Since the attack for the purpose of transcending barriers which cause the frustration, aggressiveness would be highly adaptive were it not for the fact that contemporary human existence is dependent upon their living in social groups in which aggressiveness is limited and curbed. However, in certain situations aggression may be a realistic and acceptable mode of adjustment such as in the case of a person who shoots a burglar who has illegally entered his house. But generally aggression is not a satisfactory technique or adjustment. Aggression may serve temporarily to reduce mental or physical tensions which accompany frustration. However, in the long run aggression is apt to meet with social disapproval, punishment or strong feelings of guilt; which, in turn, creates a new source of frustration.

Often people direct their hostile of aggressive feelings toward

²¹Floyd L. Ruch, Psychology and Life (Glenview, IL: Scott, Foresman, 1969), p. 404.

²²*Ibid.*, p. 405.

some object or person other than the one actually causing the frustration. In the case of blacks, this hostility is directed toward other blacks and to the ghetto in which they live instead of the larger white society, which is the source of their frustration. The transfer of hostility from the source of frustration to a substitute is called displacement. The reasons why blacks displace aggression are several. Blacks may be afraid to express their hostility directly toward the white establishment which is responsible for their frustration. Thus they find relief by "taking it out" on some innocent but less threatening person - another black individual. Or blacks may turn their hostility inward and blame themselves for their failure. In other cases the real source of frustration caused by racism are so intangible that it defies direct attack. Then blacks are forced to find some substitute object for their aggression.

Because of racial penalties, black children have been socialized to the lesson transmitted by their parents, other blacks, and white society; don't be aggressive, don't be assertive; however, such lessons do not destroy the need for aggression and self-assertion. What generally happens is that black children will deny their need for assertion and control over their situation and life.

This effort by blacks, a learned one, to deny their need for control and self-assertion invariably takes its toll. Frustration of efforts to control the environment are likely to lead to anger, rage, and other expressions of aggression. This aggression may be dealt with in several ways. Aggression may be suppressed leading people to act on the basis of a substitute and opposing emotional attitude, e.g.,

compliance or docility. Aggression can also be channeled through legitimate activities - dancing, sports, or through an identification with the oppressor and a striving to be like him. Aggression also can be turned inward and expressed in psychosomatic illness, drug addiction or the attacking of other blacks, like themselves, whom they hate as much as themselves. Or aggression can be directed toward those who generate anger and rage - the oppressors, those whom the individual defines as thwarting this inclination to self-assertion. This final form of aggression can either be destructive or constructive.²³

Christian Preaching as a Healing Tool: Christian preaching, as used in this study may be simply defined as an ordinary sermon. Its message centers on the grace of God; His love for people, His justice; His opposition to oppression and His championing and comforting of the oppressed through Jesus Christ; and on people's relationship to God, and their responsibilities and duties to God, themselves, their families, their neighbors, and their fellow men. The objective for Christian preaching is to strip away ego pretenses, present the truth, and heal people who are psychically sick. Ethical considerations are centered on the necessity of people's obedience to God's will and their love for God, which commits them to love all God's creation; the basis of all justice and freedom.

Christian preaching devised for this study is aimed at confronting the subjects with their racial hostilities. Once these hostili-

²³Reginald L. Jones (ed.), Black Psychology (New York: Harper & Row, 1972), p. 118.

ties are recognized and thoroughly explored, then a healing process through Christian preaching may take place.

The healing process involves ministering to subjects on the issues of racism, of pointing out to them their hostilities and of reducing the intensity of hostilities. The aim is to redirect displaced aggression into channels which are constructive and healthy. It is hoped, that after encounters and experiences, subjects will move from the level of unsane up within the range of sane. This will then place subjects in the position of being capable of scaling the ladder of developmental growth into the range of the supersane.

Supersane, Sane, Unsane, Insane: One of the leaders in the field of psychology is Abraham Maslow to whom I am in debt for my construction of a scale of mental health - supersane, sane, unsane, and insane. These labels were designated after a long, thorough exposition into Maslow's Toward a Psychology of Being and Motivation and Personality. Other authorities also contributed to the designation of the supersane, sane, unsane, insane. Among them were John Wesley and his Perfect Christian, Ayn Rand and her Self-Realized Person, Carl Jung and his Individuated Person, Nietzsche and his Superman, the works of Carl Rogers and Rollo May, and Erich Fromm and his works - Beyond the Chains of Illusion and The Sane Society.

According to Maslow human growth may be defined as a process of becoming into being. They can either grow into self-actualization or flee into a world of darkness where no growth is possible, being imprisoned in a state of insanity. Individual growth is directed towards

health. In the growth process, there are certain basic needs that must be fulfilled if the individuals in the process of becoming are to be healthy. These are:

- 1) hunger needs,
- 2) safety needs,
- 3) belongingness,
- 4) esteem needs,
- 5) self-realization needs.²⁴

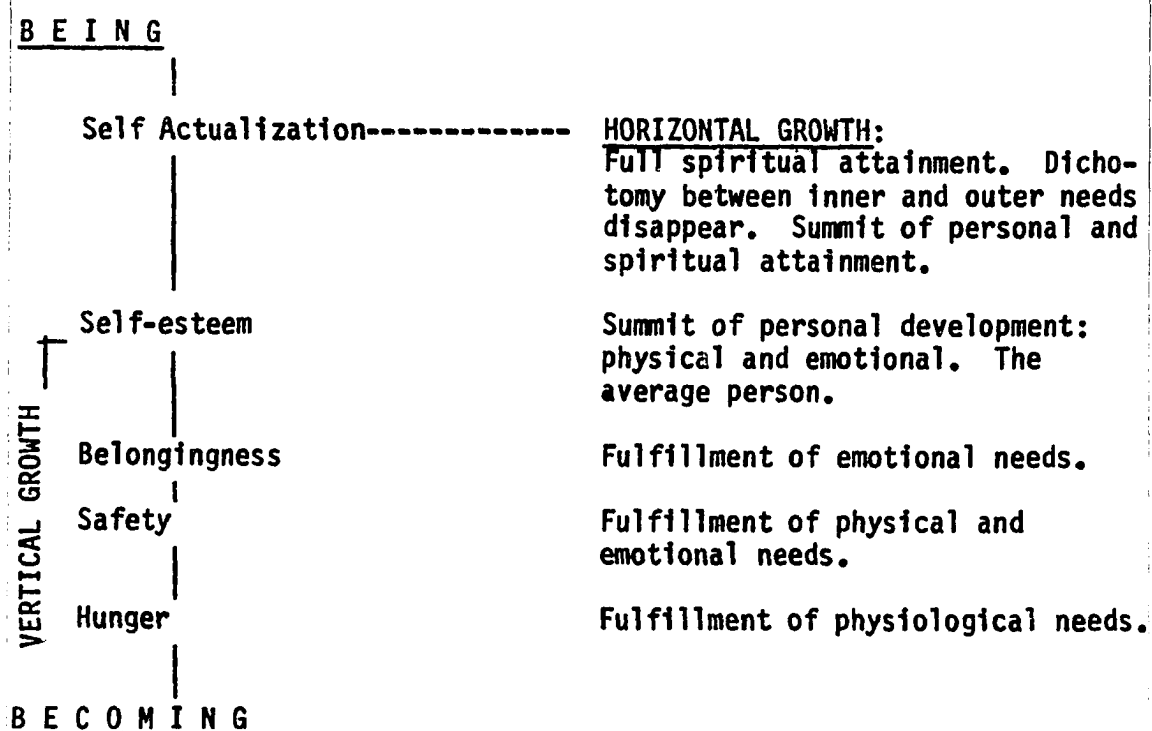
In the growth process each of these needs must be developed before the individuals can go on to another level of development. First the hunger needs must be fulfilled, and then the safety needs. As individuals continue to grow, belongingness must be fulfilled. Before they can attain another level of development, esteem needs must be fulfilled. The last stage of development is that of self-actualization which is a continual, ongoing life long process into being. Maslow points out that few people ever reach the self-actualization state.

Self-actualization does not necessarily develop when other needs have been fulfilled. It only develops when there is a need for further growth. This growth takes place along creative lines. However, when hunger, safety, belonging, and esteem needs have been adequately fulfilled, the result in terms of human growth is attainment of the summit of personal development. This is the creation of what Colin Wilson

²⁴Abraham H. Maslow, Motivation and Personality (New York: Harper & Row, 1970), pp. 35-37.

labels the "Babbit personality" or Mr. Average Man.²⁵ Self-actualization is something more than just the attainment of personal development or creation of a mere "Babbit." Maslow defines a person as both a physical and spiritual entity. The fulfilling of all physical and emotional needs means developing to the highest degree of personal (outer) development. However, self-actualized people are individuals who have reached the summit of both personal (outer) and spiritual (inner) development. Thus, growth into health, as perceived by Maslow, is necessarily along vertical lines from hunger to self-esteem needs being fulfilled resulting in physical and emotional stability and soundness. Self-actualization growth on the other hand, while dependent in measure, upon fulfilling or overcoming of lower physical and emotional needs, is along horizontal lines; the growth into spirituality and creativity. Self-actualization is the broadening of one's full potential and consciousness into the realization of the "most fully human." Based upon Maslow's work, and commentary upon the work by Colin Wilson and others, the author visualizes the process of human growth as occurring along lines which may be diagramed:

²⁵Colin Wilson, New Pathways in Psychology (New York: Mentor, 1972), p. 149.



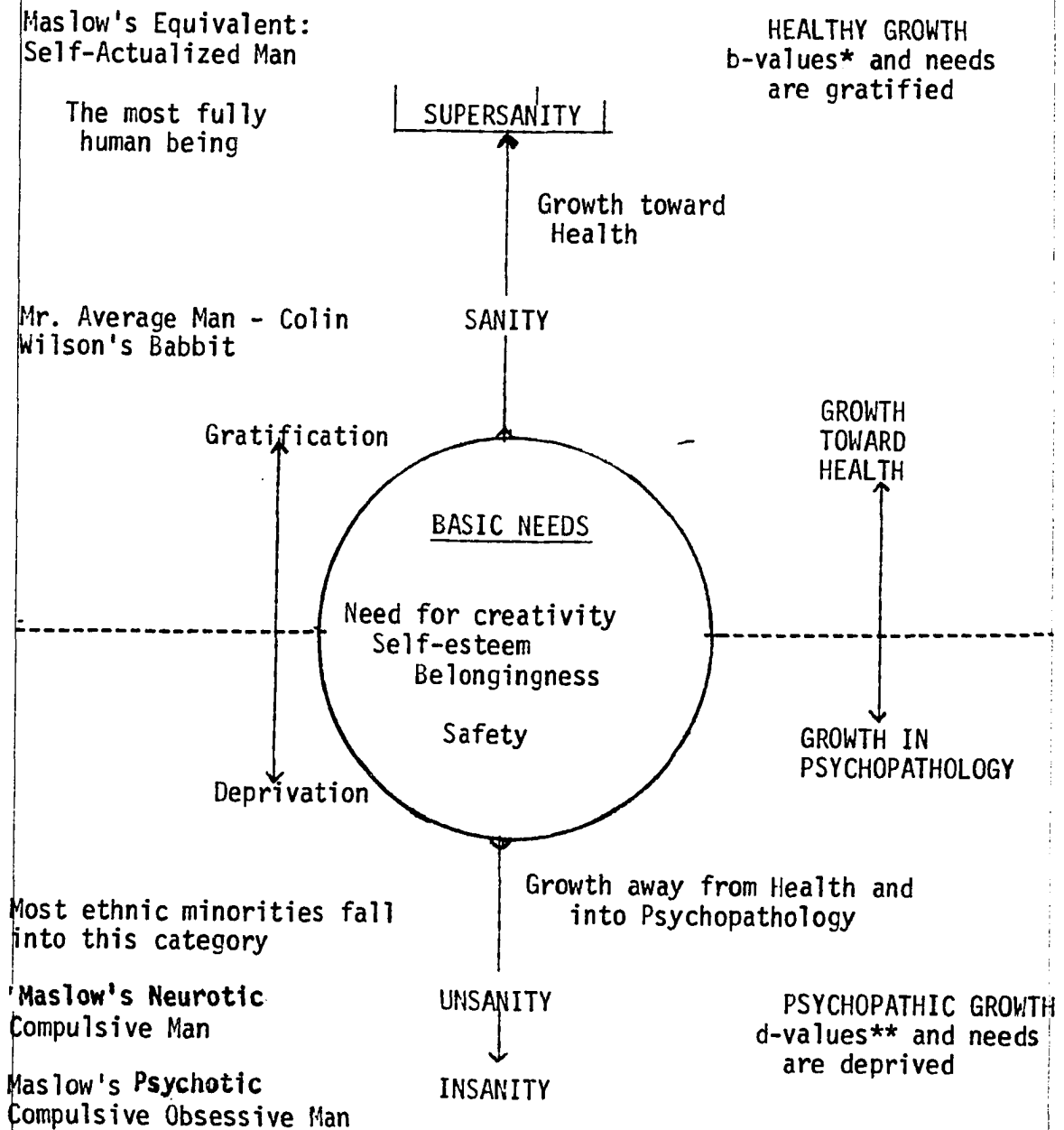
When basic needs are gratified, people move from one plateau of development to another until they reach the summit of personal (outer) development. Most individuals in our society develop to this point in growth and stop. However, some individuals, indeed a very few Maslow claims, have need to drive for actualization. Self-actualization is the total integration of individuals wherein their spirituality and physicality become merged and become one. Self-actualization means the highest development of individuals from within and from without. Self-actualized people are at peace with themselves, their fellowmen, and their world. They are perceptually more effective and cognitively more superior than nonself-actualized people. There are two kinds of healthy people: (1) those who have reached the acme of personal development - the nonself-actualized Babbit's of our society and (2) those self-actualized people who have transcended the "ordinary" and their

own ego self-centeredness going on to universalism; in other words, those who have moved out the sphere of "becoming" and settling in the realm of "being."

When there is any deprivation of basic needs, the person's growth is unhealthy and tends toward psychopathological development. Psychopathic refers to anything that is mentally unhealthy and unsound. Maslow uses the term to describe frustration and neurosis as well as psychotic disorders. There are degrees and intensities of psychopathic behavior ranging from mild intensities of unsane to acute intensities of insane degrees. When the hunger needs, safety needs, and belongingness have not been gratified, society has very unhealthy and unwholesome person on its hands; people who are without conscience and who are totally unable to love as well as form satisfactory relationships with other people. These are extreme psychopaths. They are relegated to the realm of the insane. When basic hunger, safety, and perhaps belongingness needs are fulfilled, but perhaps belongingness and self-esteem needs are frustrated and blocked, then people experience maladies ranging from mild neurosis to some form of psychosis. Being thus frustrated, such people adjust to society's norm in asocial ways. They suffer from rage and hostility which is usually internalized. Their "becoming into being" is frustrated and seldom can such people transcend the ego to be free to go on toward self-realization. However, unlike insane people, they can cope in their own subculture and relate to their own group. These are unsane people.

Thus the growth toward health is from sanity to supersaninity while deficient growth ranges from insanity to unsaninity:

FIGURE I: Supersane, Sane, Unsane Designations Within the Maslow's Conceptual Framework:



*B values - values of healthy persons. B means Being.

**D values and needs - those of psychopathic persons. D means deficiency

Source: Conceptualized diagram by author based upon the works of Maslow, Wilson and others.

Central to Maslow's concept of growth is his theory that the species tend toward healthy development. He is of the persuasion that growth is contingent upon basic needs. If these needs are gratified then the individual's development is toward healthy growth. If these needs are deprived then the individual's development is toward psychopathic growth. In a consideration of normality, Maslow says that the definition of normality is very wanting and inadequate because:

- 1) Statistical surveys of human behavior only reflect what is the case and what actually exists, and are supposed to be completely devoid of evaluation. There is temptation to approve of the average, of what is most common and most frequent, especially in our culture. For instance, it is average in our society to have a sick pathological sexual life (from the psychiatric point of view). However, this does not make it desirable or healthy. After we find out what is average we should ask, "is it desirable?"
- 2) The word normal is often used as an unconscious synonym to cloak the tradition in approval.
- 3) A variant of this usage is to cloak tradition in theological approval.
- 4) Finally, the culturally relative may also be considered to be obsolete as a source of definition of normal, desirable, good, or healthy.
- 5) The main variant of this mistake is found in the idea of the well-adjusted person. The question is: adjusted to which group? - Nazis, criminals, etc. Popular with whom? Admired by

by whom? In H. G. Wells, "The Valley of the Bland" where all are blind, the sighted person is maladjusted. Adjustment means a passive shaping of one's self to one's culture, to the external environment. But supposing it is a sick culture! Adjustment is a passive rather than active process; its ideal is attained in the cow or in the slave or anyone else who can be happy without individuality, even e.g., the well-adjusted lunatic or prisoner.²⁶

Maslow presents us with a newly developing conception of the psychologically healthy person:

First of all and most important of all is the strong belief that people have an essential nature of their own, some skeleton of psychological structure that may be treated and discussed analogously with their physical structure, that they have some needs, capacities and tendencies that are in part genetically based, some of which are characteristic of the whole human species, cutting across all cultural lines and some of which are unique to the individual. These basic needs are on their face good or neutral rather than evil. Second, there is involved in the conception that full health and normal and desirable development consist in actualizing this nature, in fulfilling these potentialities, and in developing into maturity along the lines that this hidden, covert, dimly seen essential nature dictates, growing from within rather than being shaped from without. Third, it is now seen clearly that most psychopathology results from the denial or the frustration or the twisting of peoples essential nature. By this concept what is good? Anything that conduces to this desirable development in the direction of actualization of the inner nature of people. What is bad and abnormal? Anything that frustrates or blocks or denies the essential nature of people. What is psychopathological? Anything that disturbs or frustrates or twists the course of self-actualization. What is psychotherapy, or for that matter any therapy or growth of any kind? Any means of any kind that helps to restore the person to the path of self-actualization and of development along the lines that their inner nature dictates.²⁷

²⁶ Maslow, pp. 266-8.

²⁷ Ibid., pp. 269-270.

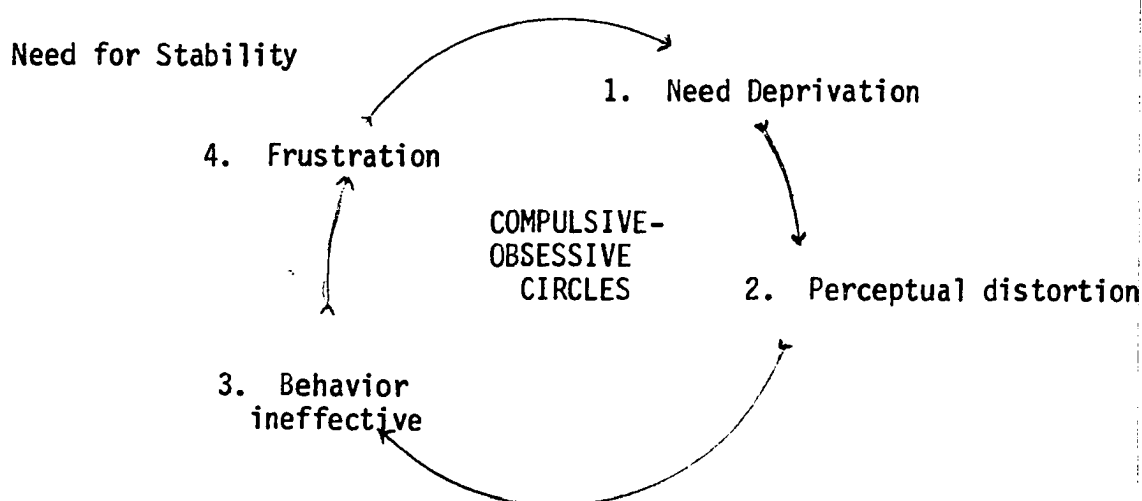
Two conditions are necessary for development of healthy people: love and freedom. If the individuals do not receive love during their very early years, they will just dry up and wither away. People must have the freedom to explore and develop. If this freedom is blocked, then their emotional maturation, cognitive and perceptual powers are stunted. The most pressing needs of people are first physical; gratification of hunger and safety needs. If this gratification is inadequately met, then such people become very preoccupied and fixated at this level. They react and behave in a very compulsive obsessive manner. Their only thoughts, if the hunger need has not been gratified, are on food. If their needs for safety are not met, they become very fearful and paranoid. These individuals define simple problems as Life and Death situations. They cannot stand any threat to their egos and thus can never risk their egos straying too far from their bodies. They develop elaborate systems of defense. They cannot allow for openness, relatedness, or interaction with others. Such individuals cannot form close relationships with others. They are uneducable, as education - a labor of love, means allowing their egos to freely project outward into the world in learning encounters. Their need to know, curiosity, their need for truth and beauty is rigidly suppressed at this level.

Responses or behaviors are modified by goals. In people, the most basic are hunger, safety, belongingness and self-esteem. If gratification of needs are thwarted, people become frustrated over the deprivation of needs. People who suffer from need deprivation have a need to distort the situation. The problem for such people is how to put ego "trips" on the situation to bolster the ego. Thus, these people

perceptually distort the situation by forcing the situation to adjust to their needs. This may solve the problem for deprived individuals temporarily. However, the problem is the individuals' behavior, which in the long run is ineffective as inadequate behavior blocks solution of the situation.

Two types of people may be seen to emerge from Maslow's work. The researcher has designated them Psychological Losers and Psychological Winners:

FIGURE II. THE PSYCHOLOGICAL LOSER'S APPROACH TO THE SOLUTION OF A PROBLEM.



- 1) Nature: authoritarian, closed in, alienated
- 2) Psychological State: compulsive, anxiety
- 3) In a state of original sin

Such people are not free. They are determined by a compulsive need to find gratification for deprived needs. Psychological losers have compulsive needs, e.g., for safety or to be loved. This causes them to distort the situation in order to fulfill their needs. They are not free to change. They do not see the problem in an objective or transparent manner. What they see when they consider the problem is a

reflection of themselves. They view the problem as if looking through a mirror. They can only perceive themselves and not the issues. Such people see only themselves in the world and are thus like Narcissus. They have characters that are rigidly structured. It is these people with "character" who can be predicted and described. They always bring their need deprivations into a situation. They perceptually distort the situation in order to gratify their deprived needs. Their behavior is not appropriate for solutions or resolving the situation. As a result they are frustrated because despite all their energies, the problem still remains. Their need deprivations become more critical making them all the more unhappy, alienated and frustrated. They behave like this with every situation.

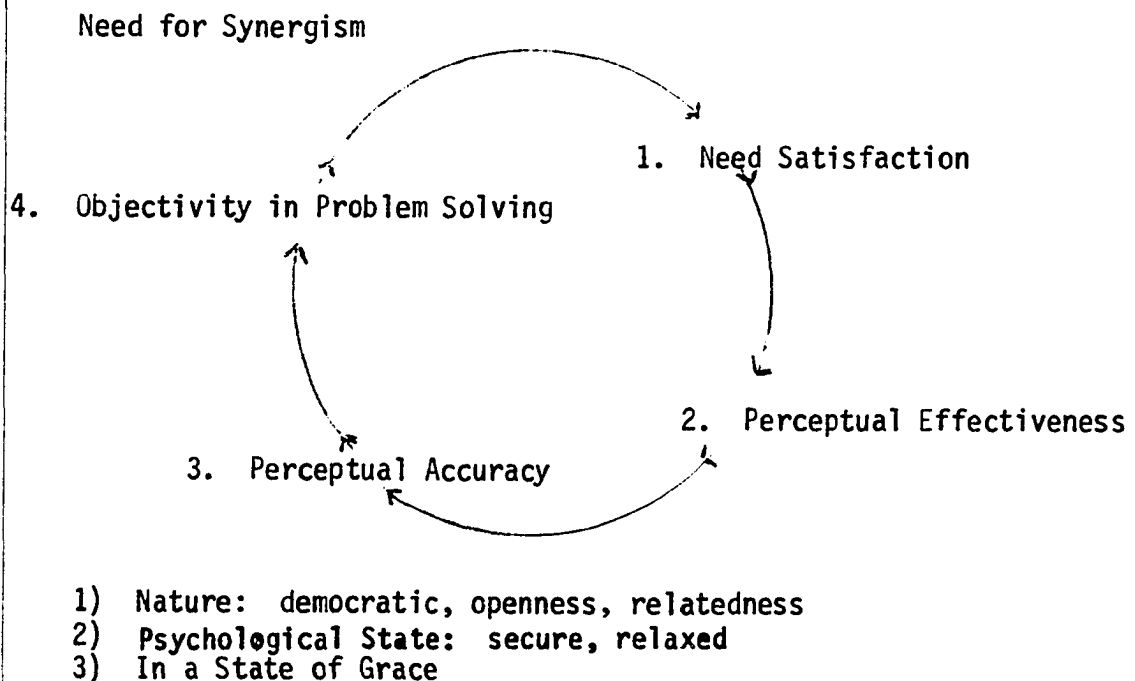
Psychological losers are physically and emotionally deprived. They fear for their physical safety, psychological integrity and well-being, e.g., their self-esteem. They perceive the world by their individual choice rather than what and how it really is. Their goals are determined by their deprived needs rather than the reality of the situation. They make simple situations full blown problems which they never resolve satisfactorily. These people's stress tolerance is very low, and they feel very threatened. They are insecure, alienated, locked in and untrusting. Their needs are for love but they themselves are incapable of giving love. Their problem is the need for love and not the need to love. Their coping mechanisms are ineffective.

The psychological loser falls within the unsane and insane categories depending upon the degree of need deprivation. Some people regarded as sane by the larger society whose needs have not been

satisfactorily filled, fall into the unsane category.

Supersane and generally the more sane of the sane people are psychological winners:

FIGURE III. PSYCHOLOGICAL WINNER'S APPROACH TO THE SOLUTION OF A PROBLEM



Source: Author's diagram based on his interpretation of Maslow's work.

Psychological winners are free and liberated. Their behavior, which is free and unfixed, is shaped by the circumstances to be determined and to change. Because their need satisfactions are met, they do not intrude their ego on to problems. They ask themselves instead, "How can I enter into the situation and overcome the problem?" Their perceptual effectiveness prompts them to concentrate upon the situation. They ask themselves, "What is the situation and how can I play an effective role in the resolution of the problem?" Their perceptual accuracy

gets better with effective resolution of each and every problem. Good produces good which is reinforced by good. Their approach to the problem is objective.

Psychological winners are protean, that is they are always changing characters and assuming new roles when appropriate for them to do so in situations which demand change. Thus, the behavior of psychological winners cannot be accurately gauged or predicted as behavior depends upon the most appropriate and constructive type behavior the situation demands. They are individual and unique in behavioral responses and in their approach to problems, psychological winners are like the bamboo reed. Though the wind blows, the reed blows with the wind and bends with it but retains its form. Like the bamboo reed, psychological winners retain their form through all adversity. They are perceptually effective because of their perceptual accuracy and they use only objectivity in problem solving no matter how difficult the problem may be. They do not have rigid and inflexible characters which define them as do psychological losers. However, they do have form which is unchanging and which permits them to change whenever change is best and justified. There are no absolutes which define their behavior except the surety that they will grow in stature, spirit, and grace. Psychological winners see problems objectively; as though looking through a clear pane of glass; reality is what is reflected out there in the world rather than a mirrored image of themselves as is the case with psychological losers.

We live in a certain type of world in which certain behavior makes sense. Self-actualized people, who are the same as psychological

winners, view the world objectively. All self-actualized people are in touch with a common reality. All self-actualized people are loving and are loved. Self-actualizing people come to love that which has always been a positive enforcement in their lives. They transact their lives in harmony with the world rather than imposing the screen of their ego on the world as psychological losers do. Psychological winners have transcended the sense of desire as their motive for happiness. They have preferences but are free of compulsiveness. Because they do not impose their consciousness onto the world, they are always changing according to the consequences of experience. They are constantly consciously emerging and are always free to change. The most fully realized people are those who are most capable of life. They are oscillating between being and becoming and are pulsating with vibrant life. They become themselves through others. There must be the establishment and maintenance of positive and healthy social conditions before it is possible to become self-actualized. People are a process of elaborate social ordering. What people do as selves contribute to the development of the True-Self or the fully integrated, self-realized personality. The dichotomy breaks down between the ego and inner self. In speaking of the process of self-realization, O'Neill and Demos point out:

The highest good for man is (1) to recognize what is objectively true (real) and (2) to bring his behavior in accord with objective reality. To do so is to live a "natural" and therefore (objectively real and good) life.

There are three requirements for living the "natural" life of a self-actualized person or psychological winner:

- 1) One must adapt to the hard facts of the physical environment.

One must learn to adapt to the objective requirements for living the "natural" life.

- 2) Since man is demonstrably a social animal who requires some sort of sustaining social organization and the assistance of others both to survive and to become fully rational, man must learn to adapt to certain basic social conditions. He must recognize that the proper ecology for man is culture.
- 3) In a radically different sense, man must learn to comprehend and to adapt to the necessities implied by his own interior being, by the nature of his own essential self. The highest good is to be, and to be in the fullest sense, is to be what one is, to exist in such a way as to manifest one's intrinsic nature. It is not enough to adjust to the requirements of the physical nature or of society; one must also heed the less obvious imperatives implicit in one's own potentialities. Man is that being who defines and discovers himself in his becoming. In a profound sense, man's highest need is to adjust to his own dynamic and creative nature, to comprehend and perfect his own inherent possibilities as a man and as a particular member of the human species.

As basic, of course, a fully-conceived self-actualization implies some sort of physical and social adjustment as well. Developmentally, the self-evolved out of behavior, out of its relationships with others and with the objective world. Logically the self is not a separate and departmentalized entity which can be cultivated in isolation. The ultimate good of self-actualization, is then only possible within a context of constructive social relationships. Without the proper kind of family, school and state, "individualism" is empty rhetoric. In a similar sense, without the physical safety and the material necessities required to sustain effective relationships, both individual and social values are blocked.²⁸

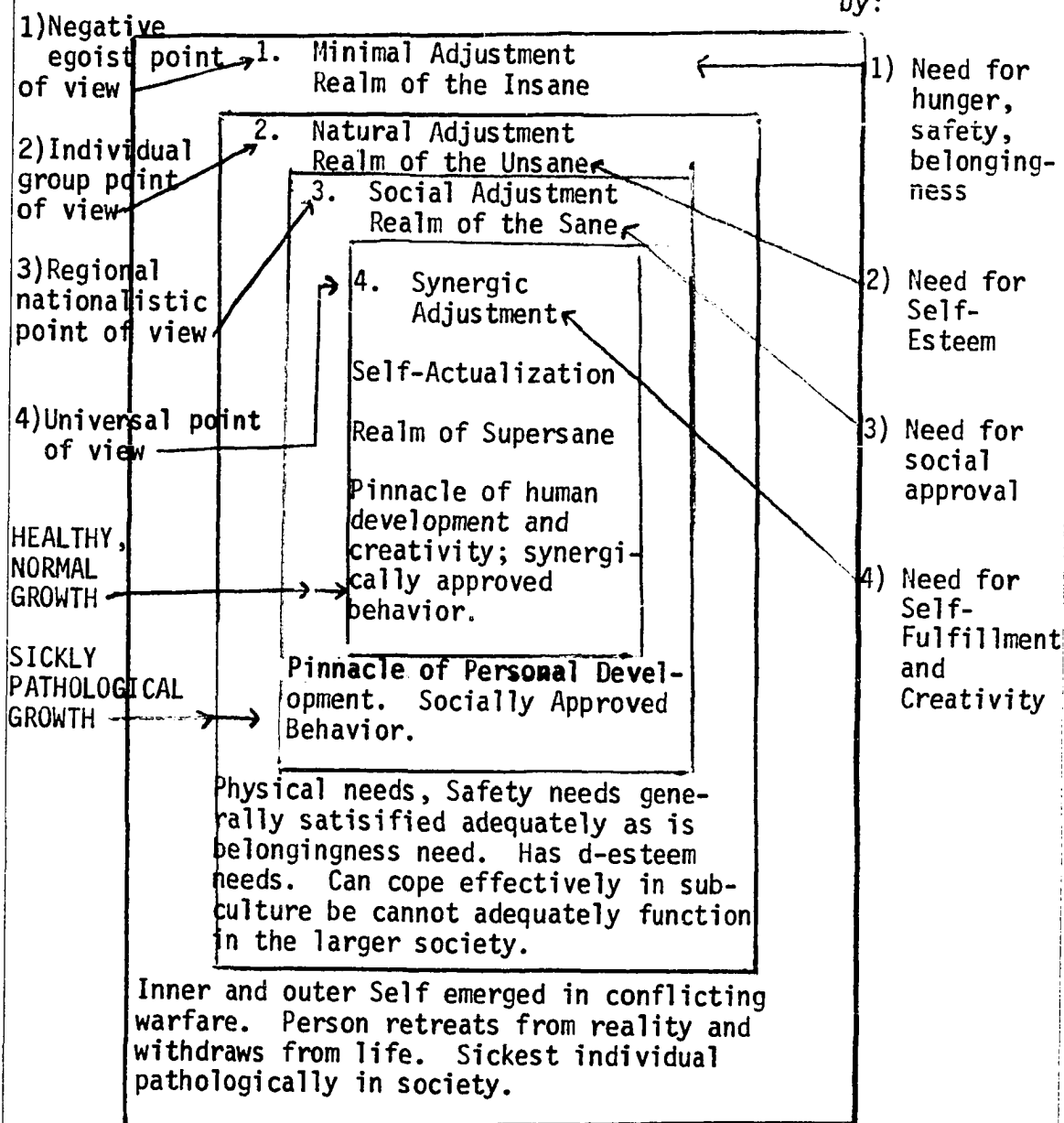
Behavioristic values and supersane, sane, insane may be viewed from a series of squares:

²⁸ William O'Neill and George Demos, "Phenomenology, Behaviorism and Psychotherapy" Journal of Family Counseling, I, 2(Fall 1973), 31.

FIGURE IV. BEHAVIORAL ADJUSTMENTS AND VALUES IN RELATION TO REALMS OF MENTAL HEALTH STATUS

View of the World by the Individual
is Rendered from a:

People's Behavior is Ordered
by:



Source: Author's conception of supersane, sane, unsane, insane levels based upon the works of Maslow, and of O'Neill and Demos on self-actualization.

Insane people are incapable of relating to reality or of forming meaningful relationships. They are very closed persons who live in a world peopled by demons and full of danger. Insane people protect themselves by withdrawing from all danger. They are always in grave jeopardy. Unsane people are incapable of conforming to the norms of the larger society. Their lack of self-esteem and confidence in themselves causes serious mental problems. They do not conform to society or its rules but rather, to that of their sub-group. They are hostile to the larger society. Their anger generally is internalized as their feeling of powerlessness stands in the way of their being able to express and direct that anger at the larger society. The behavior of unsane people is an asocial type which deviates from the norm of the larger society. The behavior of sane people conforms to the consensus values of the larger society. Sane people conform to society's rules. They generally are able to control their inner conflicts; thus avoiding personality dissociation. They keep their personality intact. The behavior of sane people is shaped by their desire to be good and by the need for approval of the larger society. Basically, sane people are little less than totally mentally sound and healthy.

Ultimately, the differences between normal (sane) and self-actualized (supersane) people are epistemological considerations which are based upon value (moral) differences.²⁹ Supersane people have transcended the human condition. They are self-created as well as self-determined people. They are authentic and autonomous.

²⁹O'Neill and Demos, 31.

CHAPTER III

BACKGROUND: THE PSYCHOLOGICAL AND SOCIAL
CONDITIONING OF BLACKS

From its beginnings, race relations in the United States as seen through the eyes of blacks, rest upon three spirituals which are very close to the heart and soul of black people. They tell the whole saga of black people from the time they landed on these shores in 1619 to the present day: "Go down Moses into Egypt land and tell old Pharaoh, let my people go!," "Mine eyes have seen the glory of the coming of the Lord," and "Nobody knows the trouble I've seen." From their arrival on American shores, black people have been in a struggle with whites over the right to assert their own humanhood, to control their own lives, and to secure and maintain their freedom and independence.

Powerless against their oppressors, as they were homeless and rootless, being chained to a system of black slavery, they were made to suffer human indignities and bondage of an intensity and kind that few other people the world over have ever endured or had to experience. In their drives to secure their own freedom, they saw their black brethren crushed by the organizational skill and weapons of the all-powerful oppressor. Their only sustaining power was their faith that the Lord would see them through and things would be better in the "by and by."¹

¹Kenneth M. Stamp, The Peculiar Institution (New York: Vintage, 1956), p. 374.

But in the here and now black folk had to look to whites to secure their liberation and they were very grateful. Once that liberation, attributed to the coming of the Lord, was secured, penniless, illiterate and powerless, black folk went on to live their lives as free people only to find themselves in a situation very akin to slavery. They could only groan and drown in their misery, anguish, and troubles. Yet they somehow perservered through all this agony by their own sheer survival instincts coupled with the help and grace of a few concerned whites who acted in their behalf.

Thus black-white relations have been strained and tense from the founding of the nation. Once slavery had been firmly entrenched and institutionalized, the relation between black and whites was that of master and slave. Society was ordered along this line. Slavery was justified by Social Darwinism and the Bible.

In the mid-nineteenth century, a civil war ensued over the issue of whether the U.S.A. should remain an agrarian society or whether she would take her place among industrialized, capitalist nations. If she were to remain agrarian, then the plantation system of which slavery was the chief feature, would be legitimate. However, if she were to become an industrialized, capitalistic nation, then a cheap labor market was needed. The war was fought and blacks were emancipated. The U.S.A. would become an industrialized, capitalistic nation.

Relations of master-slave of the pre-Civil War period had shifted by the time of Reconstruction to that of exploiter-exploited. Jim Crow laws and Grandfather clauses kept blacks in a dependent oppressed status. Blacks, in the hope of a more secure life, began migrating

north. However, the great northern migrations placed economic strain upon northern urban centers where blacks settled. Blacks fared little better, if any at all, out of the Southern Black Belt. Black aspiration was that of accommodation; to be useful to the white man. Relationship between blacks and whites were ordered by "equal but separate."

The early to the mid-1900's witnessed blacks as victims of mob action, lynchings and hangings; especially during the Depression years of the 1920's and early 1930's. As a result of World War II, the lot of blacks improved. By enlisting black aid and cooperation in helping to defeat Nazi Germany, Fascist Italy, and Imperialistic Japan, the U.S. Government had to open institutional doors that were previously closed to blacks, e.g., higher education.² Blacks could attend school and hold job positions which had been previously closed to them.

The rise of black earning power, buying power, and educational attainment was accompanied by a rise in black aspirations and expectations. Black aspirations shifted from that of accommodation and servitude to that of first class citizenry and equality of opportunity. During this period blacks and some whites worked very hard for a fully integrated society in which all men were equal. The fruits of their labor was realized in the 1954 Supreme Court decision in the case of Brown vs the Board of Education which struck down the Separate but Equal Clause by ordering the integration of all publicly funded schools.

²Eric F. Goldman, The Crucial Decade - and After: America, 1945-1960 (New York: Vintage, 1960), p. 12.

Blacks were of the opinion that racism would die. However, that was not the case.

With the return to normalcy from a war economy, with its near total employment to a peace economy with periodic, recurrent recessions, blacks learned that the white liberal rhetoric was without substance. Blacks saw that blacks were the last hired and first fired. Blacks realized that they were political pawns who were courted for their votes. Black priority was the gaining of first class citizenry. Whites, who were committed to the struggle also had this as a priority but not the priority. Blacks were angry and impatient. They felt that they had been sold out by their liberal white friends. There was a shift from romance with white liberals to an indictment of those friends as being spineless and useless. Blacks themselves began to make forceful and radical demands for reform and for the disestablishment of the establishment which they defined as their enemy.

From pleading to accommodation, to the demanding of equality of opportunities black-white relationships have been strained and very painful; save in periods where good will prevailed and the two combined forces to fight racism. Blacks have realized that during all the historical episodes in which they have interacted that they need whites. However, whites have not known how much they need blacks whom they have used and debased for their own ends.

Black people, through their historical relationships with whites, have come to know the oppressor very well.³ At various times,

³James Baldwin, The Fire Next Time (New York: Dell, 1963), p. 136.

blacks have been the white man's property, houseboys, sharecroppers, beasts of burden, victims, wards or tools. The black man's sisters and mothers have been the white man's substitute mothers, baby sitters, consenting and unconsenting mistresses, teachers, and maids. The black man's children have been the playmates and companions of the white man's children. In times of prosperity and stability, blacks are viewed by whites as "good niggers" or "boys." In times of dissention, stress, and social disorganization whites eye blacks with suspicion and blame them for the disorders. Blacks become the scapegoats.

Black people understand and know white people's moods and intimate problems very well as result of their closeness. However, white people who can only see black people in terms of a means to an end, have never known black people who have worked for them in their maintenance and perpetuation of power. White people tend to see blacks as childish, irresponsible, ignorant, stupid and satisfied to live as they do. If white people tend to see black people as wards and if black people are perceived by whites as deserving, worthy, or of redeeming value, then white people see their task as that of helping black people to realize their goals. Black people are seen as wards under the guardianship of a great white father who will direct such wards along the path to prosperity, happiness, and righteousness. However, if black people are perceived as unworthy and a malady or curse to society then it is the duty of white people to remedy society of these ills. Black people are thus made victim; those who the white people must purge in order that their society might thrive.

The most obvious effect that racism has had on American society

is the polarization of society into black and white. Whites and blacks most frequently come together at the market place of employment and also in the classrooms. They live different life styles and have different views about life. Whites and blacks have different sets of values, attitudes, aspirations, and expectations. Caught up in the tragedy of racism, they both suffer in their roles as oppressor and oppressed. Black society is an offshoot and operates as a sub-culture of the larger society.

As in the larger society, it is the family which is the primary unit for the socialization of the individual. However, family structuring and life styles are different in the black and white family. Mothers are at the center of black family structuring. They are often the bread winners, disciplinarians, and central factors which keep the family intact.⁴ This inverse position is due to the working patterns of blacks since Emancipation was secured. Fathers were often unemployed. When they were employed, it was only seasonal or for short durations. During periods of long recessions, fathers may have been unemployed for years. Mothers, on the other hand, were generally steadily employed as there was frequent need for domestic help even during periods of long recessions. Fathers were just there. Denied employment, socialized to the idea of unworthiness, undependability, and irresponsibility, they sought to find their manhood in sexual prowess or in gambling or drinking. Often they disappeared, leaving their children and their spouse to fend for themselves.

⁴William H. Grier and Price M. Cobb, Black Rage (New York: Bantam, 1969), p. 51.

Mothers generally were repressive to their children, especially the boys.⁵ They very often loved the white child whom they were in constant contact while disliking their own children. They knew the dangers of the streets and ruled over their sons with an iron hand. They also tended to project their hatred and scorn for the father onto the sons. Their hope for the family usually rested with their daughters whom they felt would be the saving grace of the family and of the race. They did not inspire in their sons the desire to overcome their disabilities via education; but rather, sought to curtail their ambitions and activities. They sought to make their sons docile and gentle for their own safety. They sought to give their daughters the widest range of educational opportunities which they could afford in the hope that their daughters would transact a good marital bargain and thus be transported out of the misery and poverty which defined their mother's life.

With the absence of, or a negative father figure, black children generally were socialized by their mother who played both the role of father and mother. Mothers sought to socialize their sons in a way that would insure their safety in a world that was oppressive and mercenary. The effect was the castration of black males.⁶ Daughters of blacks were socialized to care for home and the younger children. Their daughters were warned about boys and pregnancy. This teaching

⁵ Ibid., pp. 52-53.

⁶ Ibid., pp. 122-124.

reinforced in girls the idea that black men were shiftless and interested in only one thing; sex.

Because of the complete separation of the races by law in the south, job openings were available in the south, which were all but absent for blacks in the north.⁷ Because of separate schools in the south, there were job openings for teachers on the elementary, high school, and higher educational levels. There were openings for black lawyers, black doctors and dentists, and black morticians and funeral parlor directors, as well as black insurance businesses.

In the north, where blacks were free and where life was not ordered by separation, the market for black doctors, black lawyers, black educators, black morticians, and black insurance people was very limited. Black aspirations and expectations in the north were severely curtailed by lack of a job market whereas even under overt oppression and bigotry of the south, a job market for professionals did exist. Black colleges, such as Hampton, Howard, Fisk, and Southern were within the reach of some blacks. Their children were sent expressly to these schools.⁸ They became the cream of black society in both north and south. Many returned home where they worked in the black community. Many made an exodus northward. Some became established. Their businesses generally were in the black community.

As these blacks become more affluent, they moved out of the

⁷Louis E. Lomax, The Negro Revolt (New York: Signet, 1963), pp. 52-53.

⁸Andrew Billingsley, Black Families in White America. (Englewood Cliffs: Prentice-Hall, 1968), p. 113.

black neighborhood and attempted to integrate or assimilate into white society. Color played an important role in the socialization of children. The more near white they were, the more desirable they were.⁹ Many blacks passed out of black society on into white society where they buried their sense of blackness and took on identity as whites.

The most favored position in black society was enjoyed by preachers, who were often the most influential members of the community.¹⁰ They were the connecting link between the white and black community. They were often the most affluent persons in the community in terms of wealth and power. They often were able to send their children to higher institutions of learning and to secure for them positions of prestige and power within the black community. Preachers kept the order and they ordered the lives of their flock in such a way that their flock was able to cope under repressive rules and near to impossible living conditions.

Values, norms and expectations deviate from the larger society.¹¹ These variances are the result of disabilities placed upon blacks through racism. Blacks, who have had histories of chronic unemployment and who are traditionally welfare families do not place valued on work as an inherent good.¹² Stealing is not looked upon as

⁹Lomax, pp. 57-58.

¹⁰Ibid., p. 60.

¹¹Robert Blauner, Racial Oppression in America (New York: Harper and Row, 1972), pp. 147-148.

¹²Kenneth B. Clark, Dark Ghetto (New York: Harper & Row, 1965), pp. 35-36.

an evil in itself. Blacks feel that since their purchasing power is curtailed, there is nothing wrong with stealing clothes or foodstuffs if such things are needed.¹³ Among the very repressed blacks pimps are looked upon with favor. They are people who made it, as are "numbers" men and dope peddlers. Policemen are scorned. Education is suspect.

Traveling along a recurring cycle of failure most repressed blacks feel that they are doomed and thus adjust to that cycle. Expectations and aspirations are lowered as an alternative to failure which blacks often experience. An easing of sexual restraints as result of the pill and parental acceptance of grandchildren out of wedlock has caused the rise in illegitimate births. With each birth, these young mother's abilities to procure money from welfare agencies rise.

Marriages are becoming more scarce among the black non-affluent youth. Marrying for sake of the child is obsolete as mothers are in a better position to get support without fathers around. Young men go from girl to girl fathering a number of children within a short span of time. Hardly able to cope with the world and take care of themselves, these child-mothers make poor mother material. Children witness a parade of men in and out of their homes; especially on the first and fifteenth of the month when mothers receive their support and food stamps. Children are not disciplined, and in a course of time, are on the same welfare roles as their mothers before them were. With minimal aspirations and expectations, children who are now mothers tend to bring their children up in the same manner in which they were

¹³Robert Conot, Rivers of Blood, Years of Darkness (New York: Bantam, 1967), p. 220.

raised.

The effects of displaced hostilities and aggressions have been detrimental in terms of personal lives and community well-being. These effects can be readily seen in Compton, which a few years ago was reputed to be the city with the highest crime rate in the U.S.A. From a comparatively stable, middle class, and relatively prosperous community of the mid-forties, Compton has become a gloomy, repressive ghetto in the mid-seventies, with people wondering, "what happened: what went wrong?"

Because of the high incidence of shoplifting, burglaries, muggings and destruction of property, white businesses fled to nearby communities of Paramount, Lakewood, and Cerritos, where they were safe and relatively free from the losses that the victims of racism had inflicted upon them. Along with moving themselves and their businesses out, the whites took their resources, their politics, their schools, and their cultural organization leaving behind only their tax structures and buildings to people who were not prepared to maintain order or stability. The masses pressed upon the more affluent and the more sophisticated blacks in such a way as to overwhelm them. Blacks who did have some "know how" and skills left the community on the heels of whites. Those that remained were intimidated and would not participate or take leadership in community life.

The result is that downtown Compton is devoid of all business except shoestring operations and a few grocery chains. J.C. Penny's, the largest department store in Compton, has long since vacated its premises. There are no decent stores. Guards are a feature at most

shops. The largest and most thriving businesses along Compton Boulevard are two pawn shops. Many stores are empty and have been for all the years of the '70's. Compton Boulevard is dead after nightfall. People are afraid to venture out because of the number of purse snatchings and muggings that occur. Of the shops still in operation, the discernible features are the shabbiness of such shops and iron bars to keep intruders out.

There are not many people at the bus stops. Bus benches are in disrepair. One may see "winos" pestering people trying to get up enough money for a bottle of wine. These "winos" also sleep on the benches. Sometimes there are young blacks sleeping on and sharing these benches who are "smashed" out of their minds as the result of drugs and barbituates. Gang warfare, especially between the Pirus and Crips is constantly going on.

The schools have become retaining institutions as their chief function is baby-sitting young people between the hours of 8:00 A. M. and 3:00 P. M. Achievement has declined as well as the quality of teaching. Schools are quasi-prisons which restrain sick and vicious youths from venting the full measure of their fury on the community. Many concerned parents send their children to private schools or to neighboring community schools to get their education. A characteristic of the schools is high-fenced walls to contain "inmates" and guards in uniforms who patrol the grounds and halls.

The community is also beset with corruption, especially political corruption. The former mayor was involved in very shady enterprises. She was named as an unindicted co-conspirator in federal court

in which two city councilmen received jail sentences. A pillar of the community and perhaps the leading realtor in Compton was granted immunity in the same case in exchange for his testimony. The Chief of Police was fired, rehired, and then resigned under duress rather than face charges of misconduct in his administration. A string of city administrators have been fired or have resigned under duress. The school board is always involved in some power struggle in running the schools. A county task force had to be called in to avert a full-scale crisis. A similar task force was called in to avert collapse of local government.

The community is devoid of all recreational and entertainment centers. There are no movies or skating rinks within close proximity. There are, however, a number of bars, and billiard parlors which are frequented by people who are problems or are troubled. There are parks in the community. However, they have become the gathering place where people "strung-out" on pills and other drugs gather. They are also meeting grounds for gang activities. Any meaningful youth program is usually unsuccessful. This is partly due to the lack of cooperation from parents who are concerned about their children's safety. Gang members often intimidate and molest younger children by attempting to take their belongings, money, or to show their peers how "bad" or "tough" they are. There are no decent restaurants to which a family may take their children. There are a number of hamburger stands where groups of youngsters with nothing to do congregate. They drive off business by harrassing customers and by intruding upon the privacy of others.

Housing is bad in Compton. The appearances of many neighborhoods have gone down. Many houses have been boarded over. These houses become entertainment centers for young blacks- sex, dope, alcohol dens. Many of the homes in Compton that are well kept have steel bars, burglar alarms, or dogs to keep intruders out. Many apartment buildings are boarded up. Many that are occupied are in desperate need of repairs, and many are beyond repair, but occupied just the same.

The most common crime in Compton, according to the Police Department, is theft. Theft is committed against private property and individuals. Many thefts are related to automobiles; stealing automobiles, stripping parts, tires, hub caps, batteries and radios, tape players, and CB units are common. Home burglaries are also common. Armed robbery is a problem with banks, gas stations, liquor stores, and even churches. Some churches employ guards to guard their Sunday services. Violence to their person is a constant problem for the aged. One of the pawn shops indicate that its biggest line of business is the selling of hand guns, especially "Saturday Night Specials." Homicides committed as result of arguments are common as are homicides that involve members of families. Usually these members will get into arguments and one of the participants will end up dead or seriously injured. Gang related killings are a serious problem also. Members of rival gangs will get into conflict with each other and a member of one gang will be killed. This generally means that a member of the gang that did the killing must become a victim to avenge the death of that gang's member. There is also a high rate of death from overdoses of drugs; some of which may be suicidal and others acciden-

tal. Compton is a community that has withered from the onslaught of victims of racism.

Racism has caused disabilities for blacks which makes them deviant in behavior from the larger society.¹⁴ They feel that they have no control over their lives and are powerless to assert any control. Many blacks cannot gain respect of their spouses or children. Many black women jump from man to man in an attempt to fill a vacuum of loneliness. Many black men are unable to support a family because of the lack of job opportunities. Children have no satisfactory models upon which to frame a design for their lives. They know little of their dads and come to hate their mothers. They depend upon themselves and in so doing, insulate themselves from all learning experiences or love encounters.¹⁵ This is expressed in hostility which may be directed inwardly or outwardly.

The process of black identity seems to progress in stages:

1. Pre-encounter with Black Identity: The subject feels that he is inferior and that whites are superior. He unconsciously hates all that is black and longs for that which is white. It is in this stage that "white is right."
2. Encounter Stage: The subject encounters blackness as something good. He tends to value all black as good. He consciously explores blackness.

¹⁴Reginald L. Jones (ed.) Black Psychology (New York: Harper & Row, 1972), p. 119.

¹⁵Ibid., p. 169.

3. Immersion Stage: The subject becomes proud of his blackness. He is broad enough to accept that which is not black as having validity. He judges in terms of blackness and is aware that blackness has limitations which he was unaware in the pre-encounter stage.
4. Transcendence Stage: The subject is aware that he is black, but that black is only one facet of man's life. He tends to think in terms of human beings; and consequently is color blind. Humankind is divine. It is the unique creation of God.¹⁶

The majority of blacks seldom get passed Stage 2. They are locked in. The majority of the poor and disadvantaged is fixated at Stage 1. Stage 3 is almost exclusive of the majority of blacks because it is characteristic of the more affluent and middle class blacks. Few blacks ever reach Stage 4, which is transcendence of blackness. At this stage, all the scars of racism have been healed. Most blacks fall into the unsane category of mental health because they are not able to digest their hostilities. They are compulsive and obsessive. The point of preaching as a healing tool is to move most blacks from Stage 1 and Stage 2 onto Stage 3; the sane category. Stage 3 leads to Stage 4 - self-actualization. The reaching of stage three is very necessary in the process of healing racial wounds. It is the goal of Christian preaching as a healing tool.

¹⁶ Ibid.

CHAPTER IV

THE BLACK CHURCH

Historically, the position of the church in the lives of black families was the central focus. The church was a haven for the lonely, troubled, and unfortunate. It was a place of learning about one's history and past as well as about one's God. Deprived of opera houses, musical halls, lecture forums and theatrical stages, the church also served as a center which encouraged, nurtured and provided an outlet, as well as served as workshops of black artistic aspirations, expression and excellence. It was a forum for the airing of black grievances, the planning of black political strategy, and the place where young people could gather. Sometime young men and women would exchange frivolous but once in awhile meaningful romantic glances while listening to the word of God unfold from the preacher's lips.¹

Talking of the genius of the black church, Benjamin Mays makes the following observations based upon 609 churches in urban and rural areas of both north and south:

- 1) The Negro church has been the training school that has given the masses of the race opportunity to develop. The opportunity found in the Negro church to be recognized and to be "somebody" has stimulated the pride and preserved the self-respect of many Negroes who would have been entirely beaten by life and possibly completely submerged. Everybody wants to be recognized and feel that they are appreciated. The Negro church has provided for these wants.

¹Gayraud S. Wilmore, Black Religion and Black Radicalism (Garden City: Doubleday, 1972), p. 226.

- 2) The Negro church furnishes the masses the freedom to relax and an opportunity for self-expression that no other enterprise afforded as it provided for the release from the restraints and restrictions of the daily grind.
- 3) The Negro church has served as a community center in which numerous suppers, lectures, recitals, debates, plays and the like were given by clubs and individuals without and within the congregation.
- 4) The Negro church has encouraged education and nurtured Negro businesses.
- 5) The Negro church has promoted democratic fellowship. It is the place where the Negro banker, lawyer, professor, social worker, physician, dentist, and public school teacher meet the skilled and semi-skilled tradesman, the maid, the cook, the hotelman, the butler, the chauffeur and the common laborer and mingle with them. The Negro church still furnishes the best opportunity for Negroes of different social strata and various cultural groups to associate together in a thorough going democratic way.
- 6) The Negro church transcends all racial barriers. The Negro pastor generally preaches love and tolerance toward all races and abides by those ideals in its practice.
- 7) Negro ministers welcome white ministers and people in the Negro church. The Negro preacher is a potentially free minister. In fact, they are one of the freest, most influential persons on the American platform today.²

These considerations about the genius of the Negro church led Mays to conclude that:

This fellowship and freedom inherent in the Negro church should be conducive to spiritual growth of a unique kind. It furnishes the foundation for the Negro church and the Negro ministry to become truly Christian and prophetic in the truest sense. The Negro church has the potentialities to become possibly the greatest spiritual force in the United States. What the Negro church does and will do with these potentialities depends in a large measure upon the leadership as expressed in the Negro pulpit.³

²Benjamin Elijah Mays and Joseph William Nicholson, The Negro's Church (New York: Negro University Press, 1969), pp. 278-291.

³Ibid., pp. 291-292.

Aside from its secular, social function the church was the house of the Lord. It was holy and consecrated. It was an inner sanctuary in which people could withdraw for needed sustenance and inspiration. It was a consecrated temple where people could lay aside their worldly problems and feel at one with God, Jesus Christ, themselves and their fellow man. James Baldwin vividly describes the meaning of the church to blacks and the rapport between minister and his congregation in a passage in which he recounts his own personal feelings and experiences in the church as a young minister:

The church was very exciting. It took a long time for me to disengage myself from this excitement, and on the blindest, most visceral level. I never really have, and never will. There is no music like that music, no drama like the drama of the saints rejoicing, the sinners moaning, the tambourines racing, and all those voices coming together and crying holy unto the Lord. There still is, for me no pathos quite like the pathos of those multicolored, worn, somehow triumphant and transfigured faces, speaking from the depths of a visible, tangible, continuing despair of the goodness of the Lord. I have never seen anything to equal the fire and excitement that sometimes, without warning, fill a church, causing the church as Leadbelly and so many others have testified, to "rock." Nothing that has ever happened to me since equals the power and the glory that I sometimes felt when, in the middle of a sermon, I knew that I was somehow, by some miracle, really carrying, as they said, "the word" - when the church and I were one. Their pain and their joy were mine, and mine was theirs - they surrendered their pain and joy to me. I surrendered mine to them - and their cries of "Amen!" and "Hallelujah!" and "Yes, Lord!" and "Praise His Name!" and "Preach it, brother" sustained and whipped on my solos until we all became equal, wringing wet, singing and dancing, in anguish rejoicing, at the foot of the altar. It was, for a long time, in spite of - or, not inconceivably, because of the shabbiness of my motive, my only sustenance, my meat and drink.⁴

Traditionally the black church has been the main institution for the socialization of blacks. In contemporary times the power of

⁴James Baldwin, The Fire Next Time (New York: Dell, 1962), pp. 49-50.

the church has lost its traditional iron-clad grip on the black community. Justification for the black church as a constructive force in the predominantly black community has been seriously challenged; especially during the new awakening of black consciousness. The church has been variously indicted as an institution designed to frustrate black aspirations and of keeping blacks in an economic, educational, social and political subservient position.⁵ Especially criticized were churches with white affiliations such as black United Methodist churches. In the wake of all this, the black church has had to re-evaluate its role in the black community.

The problems with which many black methodists were troubled by as result of black militancy caused many of the churches to with stand union with the United Methodist body.⁶ The black United Methodist church was especially hit by protests of losing its black identity and relevancy in the black community. It had to ask itself: How can the church identify with blackness and still be a participating member in a body made up of a large white following; many of whom are racists, yet committed to the United Methodist principle of ecumenism? The problem generally appears to elude a satisfactory response. The question of priorities is perplexing to the black minister who must ask himself: To whom is he responsible? What is the order of those responsibilities? How can he effectively discharge these responsibilities in

⁵Ibid., pp. 252-253.

⁶C. Eric Lincoln, The Black Experience in Religion (Garden City: Doubleday, 1974), p. 29.

the black community, when he is part of a larger church body made up of many whites who are conscious and unconscious racists and who may be professed and true liberals but who cannot understand the meaning of being black, disabled, and disadvantaged.

There are two movements in the black church. The most dominant and vocal group push for a black theology, such as James Cone.⁷ The proponents of Black Theology seek consciously to translate the black church into a black cultural frame which witnesses the black experience in America as being one of suffering, injustice, anger, and pain. They consciously seek to render God as a God of the Oppressed and Jesus as the Black Messiah.⁸ Their theology is a theology of reconciliation, liberation, and hope⁹ in which racism is condemned and liberation is demanded.

The other movement is not too involved in the problem of racism or a quest for identity as is the more dominant group. They are less race conscious, not as angry, and are more structured along lines of the more traditional church bodies. These churches are more racially mixed, more tolerant of its white brethren, and are quartered in more affluent neighborhoods, which tend to be racially integrated. These are churches which reflect middle class norms and values. They are populated by the more affluent and professional of the black populace.

⁷James H. Cone, Black Theology and Black Power (New York: Seabury Press, 1969), p. 149.

⁸James H. Cone, God of the Oppressed (New York: Seabury Press, 1975), p. 192.

⁹Major J. Jones, Christian Ethics For Black Theology (New York: Abingdon Press, 1974), pp. 179-181.

This church movement, because of its middle class orientation and organization, is not treated in this paper as it is more peculiar, rather than characteristic of the black community; especially, the black ghetto and the black disadvantaged.

In my opinion the black church is definitely relevant in the black community just as it is in the larger community. The church has played a very vital role in the lives of blacks and in its quest for liberation. The church has been the home for the nourishing of black aspirations and hope despite charges to the contrary. She has been the cradle for protest and revolutionary action which demanded an equal society based upon the premise that we are all God's creation. Black lives and the black church are indivisible although many in contemporary times have walked out of the church. I have personally observed, during my ministry for ten years in Compton, the massive walkout of blacks who filtered into more overtly militant organizations such as the Black Panthers and the Black Muslims. Some even went into other groups such as the Buddhist and East Indian cults. However, I was also around to witness a great many of the same blacks coming back into the church; especially after the black movement's over hostile militant tone had subsided. I was told by some that "something out there was missing." and the result was that prodigal sons were returning.

Thus, the black church is "meat, sustenance, and drink" of blacks. It is the soil out of which black protest and radicalism came to age. The very black consciousness that has attacked the church as being a pawn of the establishment has been given its life and

was nurtured by the church. Black power and black aspirations are the consequence and the gift of the Black church as result of its historic mission - that of liberating black folk.

Theologically, my position tends toward the heralders of Black Theology. In order for the church to have any relevancy, it must service the needs of its congregation. It must provide resources and leadership in the bettering and upgrading of life in the black ghetto. It is not enough to criticize or condemn the wrongs of a racist society and exhort members of the community to liberation. The church must actively fight this wrong, and it must work for liberation. My mission as I see it, as that of a black United Methodist minister has been set forth for me by Luke 5:18 :

"...to preach the gospel to the poor; ... to heal the broken hearted, to preach deliverance to the captives, and recovering the sight of the blind, to set at liberty them that are bruised."

Black Ministers, who have more insight into the nature of black hostilities as caused by racism, should work with blacks in helping them to overcome racism because of the common background of experience that they share. Black Theology is liberating and reconciling: It is Christian, and as such, for black folk it is the Truth and the Path. However, the goal of Christian universalism calls for transcendence of color; therefore, for a theology which transcends Black Theology, but a theology none-the-less that can only be realized by Blacks only through utilization of Black Theology.

There is much in the Holy Scriptures which relates to racism. By following the Scriptures, it is possible to formulate an ethics which may be used as a tool in treating racial wounds and hostility in

such a way as to allow one to become the "most fully human: and the most perfect Christian that one can possibly become.

The starting point of any ethic or preaching as a healing tool for racism must be a consideration of the Bible and God himself as creator, judge, and redeemer. What is God's purpose in the sphere of race relations and his actions as Creator, Judge, and Redeemer; and what ought man do in an ethical response to the grace of God?¹⁰

God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation" (Acts 17: 26). Thus all men are created equal before the sight of God. Equality determines their righteous relationship to one another. Racism is condemned on the grounds that inequality is a perversion of God's will. God also created all men in his image for fellowship and communion with him. All men have a common ancestor. They were created by God and born of Adam and Eve. ~~To~~ separate man into races and to segregate against any man is a perversion of God's plans.

The motive for divine judgement is love. God loves both the oppressor and the oppressed. Any man who hates another is hating his Creator and thus, is judged in sin as God's love is all inclusive; the Christian agape.¹¹ God's love cannot be established at one point and cut off at another. Narrow loyalties and narrow interests are

¹⁰E. Clinton Gardner, Biblical Faith and Social Ethics (New York: Harper & Row, 1960), p. 346.

¹¹Ibid. p. 334.

betrayals of the monotheism of the Christian faith. 1 John 4: 20-21 says:

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he has not seen? And this commandment we have received from him that he who loveth God loves his brother also.

Thus racism is condemned by these lines; God's commandment.

Jesus preaches the universality of all people as children and members of the body in God-in-Christ. Jesus commands us to: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." This order signifies that Jesus recognized the dignity and fundamental equality of all men. Science confirms the Christian concept of both the oneness and fundamental equality of the whole of humankind.¹²

God created the human race so that people could share equally in God's love. The ethical response of all humans should be to love their fellow being and to recognize their own responsibility for all people as the Kingdom of God is a "Kingdom beyond caste."¹³ It is the duty of every individual to see that God's will "be done on earth as it is in heaven."

God is the Supreme Judge of all humankind. Racism is part of the judgement of God upon the failures of humankind to achieve genuine communion and fellowship. The "wrath of God is witnessed in his judgment of peoples' narrow loyalties, prejudices, discrimination. God's judgment is not for the purpose of punishment; but for redemption."¹⁴

¹²Ibid., p. 346

¹³Ibid., p. 353.

¹⁴Ibid., p. 355.

Social ills are the result of prejudice and discrimination which lowers the health standards and well-being of a community.

As the Redeemer, God offers forgiveness to people who are unworthy of his love. God gives people the freedom and the power to practice love in the common life. The ethical response to God's love and forgiveness should be the acceptance of that love and forgiveness by humans in humility. Humankind is also called upon to manifest the love they have received with their neighbors. The true response to redemptive action and the will of God is to work to eradicate evils within a racist society and to reconstruct the present order of society by the abolition of racism and the establishment of an order of equality and mutuality.¹⁵

Racism can be eradicated only by the acceptance of the ethical Christian concept about racism: racism is a sin in the eyes of God. Even the so called "curse" that was placed upon Ham cannot validate racism. Gardner correctly maintains that this "curse" did not issue forth from God. It was hurled at Ham by Noah after a drunken bout. Thus Noah's words cannot be attributed to God who created the human race out of love for the world and for fellowship with God-in-Jesus. God endowed all humans with freedom: "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Thus Christian ethics orders relationships between all people as one of love and service. Christian ethics establishes liberty as the condition that God provided for humankind in

¹⁵Ibid.

order that people may choose God on one's own volition and thus may realize ultimate union with God-in-Jesus. People's lives are structured by the Christian ethic in such a manner that their behavior, attitudes and approach to life are healthy and self-actualizing.

The Scriptures touch all phases of peoples' lives; both material and spiritual. The material has been understressed and neglected in the traditional black church. Proverbs gives many insights into meeting and successfully overcoming personal tragedy and problems. For example, the correct posture of the oppressed in relationship to the oppressor is illustrated by the passage in Proverbs 3:31: "Envy thou not the oppressor, and choose none of his way." The Old Testament confirms that God is God of the oppressed as he is seen when he liberated the children of Israel through Moses. The New Testament treats the problems of freedom at length. It validates the proposition that all men are created equal and are equally loved by God-in-Jesus. It also affirms that Jesus died for all humankind. Jesus' love is all-inclusive rather than narrow and exclusive. Thus as a healing tool for black hostilities, the Holy Scripture is the best tool that an effective minister can use in the healing of the racially wounded. The Holy Scripture is also the best path for all people to travel who want to grow from Maslow's "becoming" into "being: or - from the finite into the infinite, and from the temporal into the eternal.

CHAPTER V

TOWARD A CHRISTIAN PREACHING HEALING TOOL IN THE
TREATMENT OF RACIAL HOSTILITIES IN BLACKSA. INITIAL PHASE:

At the onset of this work, I approached a number of people with whom I thought it was necessary to confer for insight and direction on how to approach and conduct this project. One of the people whom I consulted is a white psychologist of the humanistic school. He is a professor of psychology at one of the community college complexes in the Los Angeles area and also co-founder of the Poetry Therapy Institute of America. This gentleman helped me with the framing of questions as did both Howard Clinebell, a Christian Interpreter of Psychology and Counseling, and Mancell Pattison, of the Psychotherapy Training Center in Orange County. In addition to these gentlemen, a black psychiatrist and a black sociologist were consulted. I was ably assisted by Dr. Catherine Tarpley. She structured the tests, the measurements for testing, interpreted the data, framed the intensity of hostility levels and provided most the material for the Appendix section of this work.

Dr. Tarpley felt that the best way of measuring hostility was through oral testing by age groups on a one-to-one arrangement with the researcher. The tests would be of a subjective nature in which the participant's responses and behavior during testing would be criteria

for measuring hostilities on a scale of 1-10 of the degree and intensity of hostility present. Subjects would be drawn from different socioeconomic levels to ascertain if differences in social attainment and economic levels played a part in particular hostile patterns and if so, what? Preliminary case histories of each subject would be taken. The nature and type of hostility would be delineated; based upon responses and behavioral attitudes as either inhibition dyscontrol which includes catatonia-immobility, passivity-inaction or disinhibition dyscontrol which included aggression-intrusion and assault-injury. After the individual testing, Dr. Tarpley would place the degree and intensity of each participant on a +1 to +10 overt hostility chart or a -1 to -10 repressed hostility chart. The project would run over a fourteen week period; the first week would be testing and determination of degree and type of hostility; weeks two through thirteen would be for treatment of hostility through Christian preaching; week fourteen would be for re-testing and to assess the effectiveness of the project.

During the twelve sermon periods, the researcher, from sermon one through nine would take a subject rotating from each of the four age groups and discuss his preaching for the week. On sermons ten and eleven he would discuss the sermons with all twelve participants. Sermon twelve concludes the project. Each subject would be asked by Dr. Tarpley to respond individually to sermon twelve and then re-measured for degree of hostility displacement. From an evaluation and assessment of the project, the researcher will draw certain conclusions upon which he may posit a course of action in the treatment of black hostilities within the United Methodist body.

B. INTRODUCTION OF THE PROJECT AND SELECTION OF SUBJECT PARTICIPANTS:

The pastor called together members of his lay committee on education and his board of trustees in a session in which he discussed with them his projected project and his views on racism. He secured their approval for the project. His members felt that this would be a project that would be well worth undertaking. They felt that in the light of community needs that the work which the pastor would undertake at St. Peter's may be of service to the whole community. Securing their permission and eliciting their cooperation on Sunday morning of November 14, 1976, the pastor went in front of the Sunday School body and asked for volunteers to assist him in his preaching techniques. In church service, he also asked for volunteers. The call for volunteers numbered three. The pastor then decided he would have to approach the matter from another angle since his membership seemed reluctant in volunteering of their own free will. The pastor then approached members of his congregation and of the community whom he felt would make ideal subjects for his study. He was able to pick up nine more subjects from his own congregation bringing the total number up to twelve.

On Friday, November 19, 1976, the pastor gathered the group together and introduced them to the project. He told them that he was interested in the crime problem in the community, that he was interested in racism, that he wanted to study how racism affected and hurt black people, and he wanted to measure the effectiveness of and relevance of his preachings upon his congregation. The pastor asked them to help him and after eliciting their voluntary cooperation, he told them that they would be subject to a series of tests which would be administered

privately to each subject by the pastor in order to ascertain how black people honestly felt about things. Then they would be required to attend church services to listen to sermons for a twelve week period after which they would be tested for their reaction of the whole experiment and project. The group was requested to meet with the pastor at the church at 9:00 A.M. the next morning. At that time case histories were taken.

C. CASE HISTORIES OF SUBJECTS:

1. 12-18 year olds: Angela E., is eighteen years old. She comes from a broken home. Her mother and father were divorced when she was two. Her family consists of mother and two half brothers, one younger and one older. Her mother remarried when Angela was seven and divorced the step-father when Angela was eleven. The step-father tried to seduce Angela at eleven. The mother is a public school teacher. At thirteen, Angela attempted suicide to force her mother to give up a man she was interested in. At fourteen, she began running away from home and getting into gang related fights. At fifteen, she checked out of school and sat up housekeeping with an older man. She became pregnant but had an abortion. She moved again to her mother's home. Angela was picked up there for passing bad checks for which she served time. Angela has been jailed and fined for assault and battery. After Angela is released, she always returns home but in due course will leave. She currently is living with a forty eight year old man.

Yolanda T., is fifteen years old. Both mother and father work.

She has two sisters and one brother. Yolanda is a quiet and timid child. At fourteen she became pregnant and gave birth to a baby boy. She now stays at home and takes care of her child.

Eric J., is thirteen. He is from a broken home. His mother has never worked and is a welfare recipient. He has three sisters. Eric exhibits definite overt homosexual characteristics. He is very verbal and is angry. He is a problem child at home, school or wherever he may be. Eric is a loner. Eric's mother, Carol J., is a subject in the 30-40 category.

2. The 18-30 year olds: Three related people comprise this category. They are two brothers and a sister. Fredric L., is twenty-eight. He is in medical school. His past reflects awards and accomplishments especially in school. From his early years he aspired to be a priest up to age eighteen when he decided to go into medicine. He has had no violent flare-ups, school trouble or problems with the law.

Robert G., is twenty-five. He is a counselor at Benjamin Davis Junior High School. His case history reflects conflicts in school at an early age; suspensions from junior high school, minor scrapes with the law. Robert G., graduated from high school at age sixteen. He went to Grambling College in Louisiana for a year. He returned home and married a young lady four years his senior before his eighteenth birthday. A child was born to him shortly after his eighteenth birthday. At nineteen, Robert returned to school. At twenty-one, he received a full scholarship to USC where he attended. He worked full-time at Sears, Roebuck & Co. His marriage and life appeared ideal up to the time of

entry into USC. At twenty-three, Robert had a nervous breakdown at which time he was placed in Metropolitan State Hospital at Norwalk. He walked away from Norwalk a month afterward. He then returned to his wife and daughter. He was again put back in Norwalk. While he was at Norwalk, his wife became pregnant and upon his release she sued for divorce. Robert exhibits personal problems with his relationship to wife and child. However, he is psychologically a well-integrated person.

Wanda J., is twenty-four years old. She graduated from high school at fourteen. She had severe problems in adjusting to college life and at sixteen, was retained at home for a year. She resumed schooling at seventeen. She excelled in scholastic activities until age nineteen when she became pregnant. The father of her child was killed in an auto crash before their marriage and the birth of the child. Wanda resumed her schooling. With one quarter to go before receiving her BA she withdrew from school. She moved away from home and secured her own apartment. Later she allowed her boy friend, who was jobless, to move in. Wanda secured help from her parents in supporting herself and her baby. She also obtained a good position with the Long Beach City School System which she lost. Her parents refused to help her further, feeling that she was irresponsible. Unable to meet expenses, Wanda secured her paternal grandmother's help and relocated in Charleston, West Virginia. Prior to departing, she married her boy friend whom she left behind. Wanda secured a position with the Department of Motor Vehicles. After saving up enough money, the young lady sent for her husband. After the husband secured a low-paying job as a

cook, the wife gave up her job. The husband was fired from his. Wanda then appealed to her mother for help. She returned home with the baby and without her husband. When money was available Wanda sent for her husband. Concerned over the grandchild's welfare, the mother entrusted a three bedroom house to Wanda's care. Wanda stated she and her spouse would repair the house. Since coming home, the spouse has had two jobs on which he has never lasted longer than a week. The mother purchased paint for the house which they started but left undone being only two-thirds of the way finished. Both are presently unemployed. The husband entertains himself by sitting around looking at TV all day long and eagerly awaiting for Wanda's welfare and the child's Social Security checks to arrive. Wanda acts as if she is in limbo.

3. The 30-40 age group: Carol J., age thirty-three, is Eric J.'s mother and Charles T.'s sister. She was the only girl in a family of five brothers. Both parents have had a case history of aggressive-assaultive behavior. The father worked very hard to insure his family of material prosperity. The mother was employed in a high capacity as a civil servant. She is very dominant and possessive. Carol is a very timid, dependent person who rationalizes all her children's asocial, aggressive behavior as "kids will be kids." Carol has never been employed. She has been on welfare since the time that her husband vacated the household. She indulges her children and makes no attempt to correct them with any firm hand.

Charles T., aged thirty, Carol's brother, is a very angry young man. He left school for the military at age seventeen. During his

military tenure, he was in jail a great deal of the time for fighting with fellow soldiers and officers. As result he was given a General Discharge. After coming out of service, Charles floated around before settling down to a factory job. He then married a young Mexican lady by whom he had two children. Charles beat his wife up several times and was put in jail. He seems to secure jobs easily enough but cannot keep them. After his divorce, Charles next married a young white woman whom he also beat up very badly causing her to have a miscarriage. He is again divorced. He lives at various times with different white girls. Charles likes to think of himself as a playboy and seems to enjoy his prowess as a fighter, though it usually lands him in jail. Charles is very unstable and unpredictable.

Linda L., is thirty years old. She is a high school graduate and has one child. She has a responsible position with the AAA, with whom she has been since the age of twenty-one. Linda has been married once and has a history of disappointing love affairs. She is a very neat person and a very firm mother with her daughter.

4. The 40 + age group: Kinney W., age forty-two, is almost a walking zombie. He is married. He has two children by a previous marriage whom he never hears from or sees. He does not work but depends upon his wife for sustenance. He is a very mild-mannered person who has no hostile feelings against anyone at all. He is loaded with excuses of why he cannot work. His only ambition is "to be here." Kinney W. has had a record of arrests for drug abuse, petty theft, and violation of parole. He was a problem child and his mother has had

extensive psychological treatment. His rebellion takes a very subtle character such as not going to school, not going out looking for work, refusing to discuss problems with his mate and refusing to take on any responsibility.

Elizabeth T., is fifty years old. She is a housewife. She is married and mother of five children, all of whom are college graduates. She has six grandchildren. Elizabeth T. is very temperamental. She is very subservient to her husband who is the authority in the home. She suffers from boredom and depression. However, she appears to be very secure and happy.

Lawrence C., is sixty-three years old. He was recently divorced from his wife. He is very extroverted and cheerful. He gossips a lot. Lawrence has had a case history of emotional disturbances and has been in Norwalk several times. He is very boisterous, argumentative, and loud.

D. THE WORK - INITIAL TESTS, SERMONS, FINAL TESTS:

Initial tests: Certain questions were asked of each particular subject in the privacy of his study. Questions and answers were recorded. The questions for each age category appears in Appendix A. From answers to these questions a scale was drawn, which appears in Appendix B. The scale shows if hostilities exist. If so, then the degree of hostilities of each subject from +1 to +10 or from -1 to -10 is plotted on the scale. The scale indicates if hostilities are overt (+1 to +10), or repressed, (-1 to -10).

The initial testing indicates that one person in the testing group was in "control." This person exhibited no hostility that may be considered detrimental or destructive. Five people exhibited aggressive-assaultive behavior ranging on the scale from +3 to +10; while five people exhibited inaction-catatonia like behavior ranging from a -3 to a -10 level of intensities.

The pastor was unable to place one person on the scale; Linda L. Linda's self-esteem, attitudes, behaviorial patterns and expectations seemed to place her in the control category if her responses to questions were true. However, the pastor was perplexed in his transactions with her. At times her answers conflicted, at other times, she changed her answers, and at times she plain lied. Linda was very guarded and defensive. She appeared to be playing games and trying to manipulate the pastor with her answers. For the pastor she defied placing on the scale, although Dr. Tarpley was able to place her.

One interesting point on the placing of the individuals on the scale is that more women than men exhibit behaviors that indicate a repression of hostilities. The only female with overt tendencies was Angela E., who is unmarried and childless. The relevancy to this study is that women, who are either married or have children tend to internalize their hostilities and are not prone to direct them toward others in the larger society. They perhaps punish themselves for being black and in addition for being female in a subservient position. Having children perhaps cause their hostilities to be directed toward the self.

More men than women exhibit aggressive-assaultive behavior.

Their targets are other blacks. In one case, that of Charles T., he strikes out against whites - through the female. Both Charles T., and Angela E. seem to enjoy and get satisfaction from physical violence.

No inferences could be drawn from particular age groups. One of the age categories was filled by blood relatives and in another, there were two blood relatives. Two different families help us see the role of the family in relation to material-affluency at work. However, because of two family groups in the testing group, the study is not representative of age groups. Under other conditions, it is possible that some inferences on the nature and degree of hostilities could be drawn, which would have been impossible in this study.

The two families were families in contrast with one another. One family, Carol J., Eric J., and Charles T., can be designated as a crisis family, while the other family, made up of Fredric L., Robert G., and Wanda J., may be designated the successful family in overcoming racist crises although Wanda J. scored low on the scale; a -7. An interesting point which the pastor noted in the initial testing was that Carol J. and Charles T. came from a relatively affluent family in terms of supplying material needs and wants whereas Frederic L., Robert G., and Wanda J., came from a relatively poor background in terms of affluency or the meeting of material wants and desires.

Case histories indicate that Fredric L. and Robert G. are on an upward mobile course whereas Carol J. and Charles T.'s course is a downward one. Eric J. seems to be caught in his mother's web of poverty and is following a course wherein he is experiencing cycles of failure. Wanda J.'s situation seems to be more a matter of bad personal

choices rather than anything emanating from racism. The questions which the pastor entertained after initial testing were: Why the marked differences between the two families and would a study of the two provide some insights and strategies in dealing with the problems of racial hostilities in blacks?

Sermons: Sermon I was delivered November 26, 1976. The theme of the sermon was that all men are created in God's image. Purpose of the sermon was to frame for the subjects a positive image of self. The pastor argued along the lines of Karl Barth that man is God's "Elected."¹ The pastor reinforced the Old Testament passage that man was created in God's image and proof that man was God's Elected from I Corinthians 3:16-17, which tell the subjects that they are of God's temple, that the Spirit of God resides in them and can be made known if they would open up themselves to the experience, and that if people transgress against them, God would move against the transgressors as each of the subjects is one of God's and thus by definition are holy.

The pastor wished to convey the message that all the subjects were God's special creation. They were God's Elected and as such, occupy a very special place in God's sight. They all are under the protection of God and could come to know God if they would open up enough to allow God to work within them. Being created in God's own image means being most fully human and opened to the experiences of

¹Karl Barth. Dogmatics in Outline (New York: Harper & Row, 1959), P.77.

God's loving work in the creative process and God's grace through his son Jesus Christ.

The group picked to evaluate and discuss the first sermon was made up of Angela E., Fredric L., Charles T., and Kinney W. Angela expressed her conviction that no one could be God-like because no one could be perfect. She would not like to be God-like because it was first of all an impossible goal to attain and because it meant living a hermit's life - just praying and fasting. What being created in God's image meant to her was having some of God's characteristics; which could never reach human perfection. Fredric L.'s view of the sermon was that it was informing the listeners that man is basically God-like since he was created in God's image. His role in life should be to develop the God given potential to its fullest so that people can experience God's nature and so that they may become one with God. Charles T., felt that being created in God's image gives man control over the earth as God controls all. He pointed out that woman is the vestige of man since she was created from spare parts of man's anatomy. Kinney W. felt the sermon was good. After some probing, he expressed that the message the sermon conveyed was God cares for and will provide for all his children.

Debate arose over the question of woman's creation. Angela accepted Charles' proposition that woman is simply an appendage of man but that God made them equal by making woman a help-mate. Kinney W. felt that man and woman are equal. It was the woman's duty to raise her children and care for her husband. It was the husband's duty to be the bread winner. However, if he could not find a job or was dis-

abled, then the wife must take on the husband's role as bread winner; logic which the other three discounted; especially in light she took on this role in addition to her other duties. Charles was of the opinion that man's role is similar to that of God, the Father: bread winner - sustainer of life, defender, protector, law giver, disciplinarian and father; and woman has a role: mother, and to serve and minister to the needs of her man. A woman is not important as a man being that this is a man's world with limited functions outside the bed and home. Fredric L., expressed his opinion that the creation story, although correct in its narrative was symbolic and figurative rather than literally factual as to the order of creation. He felt that both men and women were created by God and that their roles, even designated in the Bible, was rendered at the time in accordance with history and the society rather than anything inherent. Fredric insisted these roles are subject to change but does not change the meaning of the Bible as roles have remained constant: the natural role of male is that of husband and father while the role of female is that of wife and mother. All other roles are contingent upon historical and social changes.

The image of God as the image of self was exceedingly repugnant to Angela E. and Kinney W., this gave Charles T. more of a sense of superiority. Only Fredric L. seemed comfortable with the image. For Angela E. to be or to aspire to be God-like was sacrilege and impossible; for Kinney W., it was an unholy venture and would land one in hell; for Charles T., it was to become almighty and powerful; and for Fredric L., it was to be human and striving for unity with the

Divine.

Sermon II was delivered December 5, 1976. Title of the sermon was "The Fall of Man." Purpose of the sermon was to demonstrate that the fall from God's grace was the fault of man and that the fall was precipitated by man's conscious choosing. Source for the sermon was drawn from the Old Testament's account of Adam's and Eve's falling away from the grace of God. Adam and Eve had the definite freedom to choose between following the way of the flesh - which meant corruption and certain death, or of following the way of the Spirit - which is the way of God, of transcending death, and the way to life everlasting. Based on Galatians 5:19-26, the ways of the flesh and the Spirit were defined and enumerated.

Stressed in Sermon II was Barth's contention that the fall of God's beings represent a complete break in the relationship between humans and God. Man's fall resulted in a disfiguration of man who was cast in God's image. Following Barth's line of reasoning, it is only through Christ's intercession, which, in turn, calls for individual commitment in conjunction with the Holy Spirit, that humans can ever come to know; thus, be reunited with God - regaining their true image.

The lesson stressed in Sermon II was that we, as humans, in the Wesleyan perspective, are responsible for our own damnation or salvation. It is we, who ultimately must make the decision as to whether we will follow the way of the flesh or the way of the Spirit. And furthermore, we do this choosing knowingly and of our own free will.

Since the first falling away from grace by Adam and Eve, the human situation has been, as Martin Heidegger suggests in Being and Time

"the restless pilgrimages of unhappy souls trying to find themselves." If people are created in God's image and such image has been lost or obscured, then people must somehow regain that fallen image. The quest for humans of all ages has been the search for their true identity; an identity they can recover in only one way: their discovery of and surrender to God in Jesus. Jesus in turn, intercedes in people's behalf and alone affects reunion with God, the Father, The Holy Spirit, and the Son. Jesus is for all people the Way, the Light, and the Truth. People alone can never overcome their crisis of being an alien in a distant land as long as they insist that they alone can find their way to God and that they need nothing outside themselves even if they insist they are righteous and have God Almighty on their side when in fact they may well be devoid of righteousness and empty of the Spirit of God. Thus mankind is subject to loneliness, emptiness, boredom and alienation in a world where God is a distant, relatively unknown stranger and people are but shadowy phantoms or passing-through-tourists who see the external but never perceive the internal or penetrate the depths.

For Sermon II, Yolanda, Robert, Linda and Lawrence acted as critics. Robert felt the sermon was outstanding. He indicated that it was very helpful in assisting him to understand his own problems. Yolanda and Lawrence were both of the opinion that the sermon was good and delivered a message: people are helpless. They need Christ. Linda was of the opinion that the sermon was ordinary. It informed people that temptations abounded and warned them not to do wrong and to accept Christ. The sermon did not inform her of anything new or

that she had not known already. Yolanda felt that because of Adam and Eve all people must suffer. They can be saved only by accepting Christ while Robert felt the sermon meant people are free to choose either to be righteous or evil. By their wrong choices, they limit themselves as well as condemn themselves. If they would act under the guidance of Jesus Christ working in their lives, then people's decisions would always be correct and appropriate decisions and their acts would be constructive, positive ones. They would be insured of a happy and prosperous life on earth and peace of mind when they encountered death, which to Robert, is not the end of life but rather delivery from human misery, sorrow, and mortality. Linda felt the devil was powerful. The devil placed temptations before people and if they became entangled with it, then they would be lost unless they could find Jesus. Lawrence felt the sermon meant that people by nature are evil. Being evil, they cannot work out their own salvation. They need Jesus to secure this salvation for themselves.

The group discussed the sermon in context of its meaning and significance in their life experiences. Yolanda felt that she had fallen just as intensely as had Eve before her when she became pregnant. She prayed to Jesus who interceded in her behalf and acted to get her family to accept her and her child. Whenever she needed help Jesus was always nearby. Robert felt that Jesus had always been present internally in his life. Whenever he acted he would either act in unison with Jesus or without Jesus, depending upon the particular situation. When he acted without Jesus, he knew what he was doing but wanted to do it. The results were usually disastrous and negative.

When he acted in unison with Jesus the rewards were self-fulfilling and rewarding. For him good and evil were realities in the world with which people must deal either in a Christian and constructive or individualistic and generally self-defeating way - since there are no directions or guidelines. Overcoming the evils meant dealing effectively with these evils. Robert's particular point of view was attacked by Linda who felt that while both good and evil are realities people don't have to deal with evil. Instead, all they have to do is to choose good. She pointed out that all her life she had done nothing but good. The evil that had befallen her were the acts of others. By staying away from evil and choosing only the good, she has remained good, virtuous and victorious in the face of evil. Linda talked at length about her marital difficulties which were the fault of others and about how good and God fearing she was. She maintained people can be good by averting coming into contact with evil. When the group pointed out that poverty, racism, and abuse of political power are evils Linda replied that if people minded their own business and took care of themselves these evils need not concern them. People are poor and suffer because they are lazy and not responsible. It is their own fault God punishes them. When it was suggested by a member in the group that she had faults and perhaps she contributed to her problems, Linda became very defensive maintaining she was right, no one understood her and after pleading her case became closed to all dialogue. Lawrence expressed that Jesus had seen him through all his crises and was there whenever he needed him after acting very foolish. He could not change the world. Thus he lets the world go its own way while just

relating to Jesus, who knows and understands all of his difficulties and problems. Jesus is Lawrence's friend and Savior who forgives him all his transgressions.

Sermon III was presented December 12, 1976. Title of the sermon was, "The Grace of God." Sources were drawn from Old Testament scriptures relating to God's covenant with Abraham and Noah and from New Testament scriptures relating to God so loving the world he gave his only Son. Purpose of the sermon was to show God's generosity, graciousness and concern for his Elected, even though they have often strayed away upon occasion. This sermon was framed in Wesleyan perspectives. God so loved the world that he descended into the world as Man and Son. He gave his life as Son so that all mankind could be redeemed. Man is free to choose whether or not he will accept this act of supreme giving of Jesus. The grace of God is extended to all mankind, Christian and non-Christian through Jesus' sacrifice as prevenient grace. This grace calls for repentance; it calls for the recognition of Christ's sacrifice and the surrender unto Christ as servant doing what is demanded of oneself. People pass from prevenient grace into justification taking on the role as son, which calls for faith and trust that sons have for parents. Once people have been justified, they pass on over into sanctification and holiness growing into loving perfection and becoming the perfect Christian.

Eric J., Wanda J., Carol J., and Elizabeth T. criticized sermon III. Eric seemed more interested in upsetting the group by childish antics, getting the others off the subject, and making them angry at him from which he seemed to derive some satisfaction. At first Eric

said he did not know what the pastor had talked about because he was asleep during the sermon. He then said that the pastor said all people would be saved from hell and would go to heaven because God wanted them to as God loved everything in the world because God made the world. Wanda felt the sermon was "so-so." She expressed doubts about the graciousness of God being evenly distributed and indicated that if God had been completely fair, then his graciousness would have been evenly distributed. There would be no misery, poverty, no rich or poor, powerful or weak and that God would have been more equal in dealing with man and woman. She added that it was her opinion that the Christian God as rendered in the Bible is masculine in the sense of being father and son and that he limited the aspirations of womankind just as man has done since the dawning of history. To prove her point, she said it was Eve that made Adam fall, Jezebel was punished for her dastardly acts while David was pardoned for his which included both adultery and murder, and about the only woman of repute was the Virgin Mary. Good women listen and follow instructions from men but never are allowed to be creative in the sense of inventiveness or to assert their humanness. They are not humans in their own right but help-mates of males, God's chosen, and they are penalized for being women. Carol disagreed with Wanda's line of reasoning. God made man and woman for different purposes. However, he loved them equally. He made man to rule and govern. He made woman to be gentle, kind, and to be a mother, the highest attribute of human beings. God was all loving and all gracious. We must never question the ways of God, but rather accept him for he has his own purposes. For our own safety and deliverance we must remain

true to him in adversity and prosperity. Elizabeth understood Wanda and empathized with her point of view. She explained to her that she felt this was not the work of God as it was man who subverted woman to second-class citizenry. Elizabeth further felt that the sermon was very moving. It helped her to become more firmly entrenched in her own religious convictions and life. She told the group she doesn't think God is outside of the person. Rather, she felt that God is in the heart of the believer and that by turning inward and listening to the inner voice, the voice of the soul, one could discover God and Jesus within the heart. She added that for her the sermon was diagram of a growing process in which people grew upward in their knowledge and love for God. When they reached the height of this growth, then they begin to expand and grow horizontally outward from the innermost self to loving perfection.

The meaning of the sermon for Eric's life is uncertain. He felt there wasn't any particular relevancy as his experience with God's graciousness usually was some sort of punishment. Wanda's experience with God's graciousness through Jesus has been frustrating. She felt perhaps God had been gracious with her brothers but God had punished or shunned her as both her parents and society for being both female and black; facts she assured the group of which she was proud and the order of priority was female and then black. She had not experienced graciousness but rather God's wrath upon a woman. Carol had experienced God's graciousness in his providing for her miraculously when she was ever in need of money or clothing. She was interrupted by Eric who told her God didn't show up in a few instances when the need was very

pressing - which started an argument between mother and son and ended when Carol ordered him to shut his mouth before she slapped him in it. Elizabeth T.'s experiences of God's graciousness had been self-filling and self-rewarding. She had inner experiences of graciousness.

Elizabeth maintained that she had only experienced God internally and as part of her own self, not a part from the self. The sense of God's presence had given her courage and had caused her to embark on self-fulfilling ventures she dared not become involved in without inner confidence and the sense of God's presence. These ventures resulted in her growing in awareness and perception both as a human and as a Christian.

Because of Eric's constant interruptions, agitation, and attempts to hog center stage, the meeting broke up much earlier than the other two meetings. Eric was asked to remain. Alone with Eric, the pastor talked to him about his behavior and deportment. He was just trying, from his viewpoint, to have fun with the women, especially his mother. He meant no harm and was sorry if he had been a nuisance and brat as the ladies said he was. Perhaps he would do better next time. Eric never came to grips with the "why" of his behavior. In fact, he successfully averted any probe concerning his aggressive sometime assaultive behavior toward the group disguised as teasing and playing.

Sermon IV, the Christmas sermon, was delivered December 19, 1976. Title of the sermon was taken from Barth's Dogmatics, "The Mystery of Christ" and followed the Barthian concept of the mystery of Christmas. Purpose for the sermon was to explore the

meaning of Christ's birth and its significance in man's life. Biblical source for the sermon was taken from Matthew's rendition of the Christmas story. The lesson that was imparted was that Christ's birth was the most significant event in the history of man because it afforded man the opportunity to become reunited with his Heavenly Father through Jesus Christ and the chance of regaining his lost image and rightful place beside his Father and Jesus Christ. The birth of Christ is a day of rejoicing for the event would free man of his greatest profanity, death and insure him God's greatest gift, eternal life. However, man had to choose to accept the reality of Jesus' birth and its meaning - the opening of salvation. Man could reject this mystery and Jesus' birth sealing his damnation. Whichever path he chose, he was responsible for his own circumstance as in the last instance it is man's yea to Jesus or his nay which determines his destination - the Kingdom of God or Hell. His choice defined the manner of man he was - man of the spirit or man of the flesh.

Discussion group included Angela, Wanda, Linda, and Lawrence. Each told of the meaning of the birth of Christ in their lives and exchanged experiences. The group was in a Christmas, charitable spirit. However, Angela, Wanda, and Lawrence seemed very irate with Linda who tended to put the trio down remarking on their shortcomings in terms of personal material achievement and personal appearance. She became very angry and irate with them when they began to point out to her her shortcomings. She became very defensive, evasive and finally closed completely up. After the session broke up, Linda stayed behind to talk to the pastor. She felt that the two group

endeavors were very unrewarding. She felt the groups with whom she was involved were persecuting her as they were envious and jealous of her. It was during this encounter that the pastor discerned something was very amiss with Linda. She was very unhappy, frustrated, perplexed and troubled. She was very shallow and superficial. This was a jolt as Linda always appeared to have been a very concerned, compassionate and understanding person. She seemed the rock of stability and the epitome of a very relaxed, secure, happy, and composed person. However, the mask had dropped far enough for the pastor to perceive a very lonely, desperate person. Why she defied the chart, the pastor now had a clue. However, this had come on so suddenly the pastor did not know what approach to take. Consequently, he remained silent listening intently to the conversation and sympathized with her. He assured her that no one was trying to cause her pain and if anyone did he would handle it. He asked her not to drop out of the group and after some hesitation she said she would not for the sake of the pastor.

Sermon V was presented December 26, 1976. Prepared for the New Year, it was entitled, "The New Rebirth." Sources for the sermon was I Peter 1:23-25 and I John 3:19. Purpose for the sermon was to impart knowledge of the fact that salvation entails a new rebirth in which people are born again, from incorruptible seed. Unless there is a new rebirth, then people are condemned to death and corruption. This new rebirth is a process that can be initiated only by individuals alone. They may either consent to a new rebirth and re-emergence in which they transcend the mortal world and attain life everlasting. Or they may not choose to do so which means at the time of death, the end of their

existence for all time.

The group that discussed sermon V was made up of Yolanda T., Fredric L., Carol J., and Elizabeth T. The group explored the topic - what it meant to be born black and why it appeared that God had put an extra burden on black people. They explored their individual feelings about their own blackness. Yolanda felt that being black limited her but added that "black is beautiful." Elizabeth thought that being black caused hardships. However, it was an asset. Blackness demanded more of people and consequently blacks who had overcome their sense of blackness were more fully developed than other people who were never faced with such obstacles. Fredric was of the opinion that blackness was nothing extraordinary. He argued that God made people ethnically different so that they could come to know and love one another; not hate others who are different. It is mankind who hated that which is different because of vanity and personal motives. Blacks were disadvantaged but opportunity for equality was opened. Blacks have the responsibility for making the most of their opportunities. "New Rebirth" for Yolanda meant conversion; for Elizabeth, it was the casting aside of the "flesh" and the taking on of the "Spirit"; whereas Fredric thought of new rebirth as an existential process; the killing of the ego or persona - the outer shell or mask, and the emergence of what Carl G. Jung calls the "True Self."

Sermon VI was delivered January 2, 1977. Its title was "Free and Liberated." Source for the sermon was Galatians 5:1-14. Purpose of the sermon was to deliver the message that people have been free and liberated through Jesus Christ. By being free they are

charged to use their God given liberty to serve all humankind through love.

Subjects who discussed sermon VI were Eric J., Robert G., Charles T., and Kinney W. They discussed the meaning of slavery and freedom. They talked about what they thought was the duty and responsibility of free men. Eric acted up and was scoled by his uncle. Afterward, Eric remained very mute. Eric thought that freedom meant the person was able to do anything that he wanted to do. He felt that being free by Christ was not being free at all as you still had to do what Christ wanted you to do. Charles felt freedom meant liberty to do what you wanted and you had to fight to remain free. He could never have tolerated slavery. Robert expressed his idea that freedom was the right to do what you wanted within reasonable bounds. People grow in freedom as they exercise the responsibilities and carries out the duties of free people. Kinney just listened to the others.

Sermon VII was entitled, "The Responsibilities of Being Free." It was presented Sunday, January 9, 1977. Source for the sermon was Galatians 5:13-26. Purpose of the sermon was to present the idea Freedom carries certain inherent duties and responsibilities. By not executing these duties and responsibilities we place ourselves and our freedom and liberty in jeopardy. Our responsibilities and duties as Christians who are free and liberated makes us committed to dwell in the Spirit and to be our brother's keepers.

The group who commented on sermon VII was composed of Angela E., Robert G., Carol J., and Elizabeth T. The group talked about inherent responsibilities and duties of being free. Angela felt that as long

as people obey the Ten Commandments and love God then there should be no duties they wish which should be bound. She felt that people have certain rights. Why should they have to go to school if they do not like it or why should they vote? Robert felt that duties and responsibilities inherent in freedom, when executed make people more free and more secure in their liberty. Carol felt that freedom and liberty were the most precious gift God had given people and should be protected even if it meant death. Elizabeth T. felt that when responsibility and duty are executed, the person grows in spirit and consequently in freedom and in love.

Sermon VIII was entitled, "God's Justice" and was delivered January 16, 1977. Source for the sermon was taken from Galatians 6:1-10. Purpose of the sermon was to demonstrate that God's justice is measured by "whatsoever a man soweth, that shall he also reap." What goes around also comes around. You may be able to deceive yourself but you can never deceive God. The proper ethical posture for Christians is to "do good unto all men."

The group that discussed sermon VIII was composed of Yolanda T., Wanda J., Charles T., and Kinney W. The young ladies discussed Charles' macho attitudes and emphathized with Kinney and the fact he had so much bad luck in trying to secure a job. The young ladies both felt they had been unjustly persecuted because they were black and female. Yolanda felt that God's justice was just because it was from God himself. Wanda felt that in a sense this justice was equitable because whatever a person does will come back to them but wished God would look upon women more favorably. Kinney felt that God has his reasons for

doing things and those reasons should not be probed because God works in mysterious ways. Charles felt that God's justice is very different from human justice and far superior. He does not think that blacks can get justice in American society and voiced his opinion that American society possibly should be overthrown, and a new system of justice should be devised to replace an old inequitable type justice.

Sermon IX was delivered January 16, 1977. It was entitled, "On The Oppressor." Source for the sermon was taken from Proverbs 3:31. Purpose of the sermon was to warn people do not envy the oppressor or follow his ways. Christians should be committed to the moral and ethical standard: "Love thy neighbor as thyself" and "do unto others as you would have them do unto you." By keeping and acting upon this commitment, people cannot imitate the way of the oppressor who is against God as the oppressor has violated God's commandment to love and to act as brothers and sisters.

The group that discussed sermon IX included Eric., Fredric L., Linda L., and Lawrence T. Eric was made to leave because of his constant disruptions which seemed to have pleased him very much. Linda did not have much to say. When the two men tried to draw her into conversation, she became a little defensive but remained very closed in. Discussed were the various strategies the oppressor used to keep people subjugated. Fredric suggested it might be wise to study white families in considering racism. Lawrence T. was of the persuasion that racism could never be cured as whites would never give up oppressing blacks. He could never be able to trust or like whites although he did not hate whites. Further, he wasn't interested in

racism. Thus, the discussion turned into a dialogue between Fredric and the pastor.

Sermon X, entitled, "The Way of Love" was delivered January 30, 1977; Sermon XI, entitled "The Power of Truth" was delivered February 6, 1977; while the last sermon, "The Making of the Perfect Christian" was delivered February 13, 1977. These three sermons represent blueprints for self-actualization. All twelve members were asked to sit together for encounter in discussing the three sermons.

Source for "The Way of Love" was taken from the Old and New Testament Scriptures relating to love: Ecclesiastes 3:8; John 15:12; I John 2:8-11, 15-17; I John 3:11-14, 18-23; I John 4:6-13, 18-20; I Corinthians 12:13; 4-13. Purpose of the sermon was to prove that "love overcometh all." The correct stance and motivation for Christian action is love. We are told that by one Spirit we as Christians are all baptized into one body. There is a time to love and a time to hate. God's commandment is to love others as he loves us. People are informed that of Christian virtues faith, hope, and love, it is love that is the greatest and they are enjoined to "love not only in word but in deed and truth." Love is strong because in love there is no fear. Fear is the basis for all man's dilemmas.

Source for "The Power of Truth" was taken from John 8:32. "The Truth Makes People Free." The main activity in the lives of people is a quest after the truth. Their history, their technology, and their society are all based upon their searching for the truth. Search for truth leads to exploration, discovery, invention. All progress is a quest after the truth. Christian truth is the word of God. Christian

identity is as the child of God. Christian truth leads to freedom from the flesh and the mundane world to the fullest development of personhood and reunion with God through Jesus. Discovery of the truth is discovery of the self, as well as the discovery and reunion with God and Jesus.

Sources for "The Making of the Perfect Christian" were John Wesley's The Path of Salvation and I John 2:5. People can obtain perfection here on earth in the "Here-and-Now" and can be assured from delivery of death asking the question posed in I Corinthians 15:55: "O death where is thy sting? O grave where is thy victory." Purpose of the sermon was to prove death is a state of sin. A concrete example of a person overcoming death is the person of Socrates who died roughly two thousand or more years ago but who lives on through his writings which was a venture in the pursuit of truth. To be perfect does not mean people must be flawless and that they cannot change. Perfection means that people live and dwell in the Spirit. Such people know their identify and know their God. By loving their God with all their hearts they have grown into perfecting love and consequently love as well as relate to all things of the Spirit.

Group discussion on these three lectures were very interesting. Those who showed less hostility were very open and very frank. Yolanda and Wanda showed new interest as they probably saw hope for themselves. In the group encounters therapy was provided by the interchanging of views, ideas, and experiences. After Sermon X, when one of the members suggested Linda L. had problems and perhaps should seek counseling, Linda informed the pastor that she could not attend any more of the

group meetings. She felt that she was being singled out and persecuted. The pastor tried to discuss her attitudes with her but she became resistant to further discussion. She felt her private life was her own and she wasn't the one with problems; it was the others. Although she comes to services, she refused to participate any further. Her attendance has dropped off and she is not as attentive as she once was to the church. In group discussion, those showing the highest degree of dyscontrol, except Wanda and Yolanda were guarded and felt threatened. They became closed.

Final tests: Retesting was done after conclusion of the sermons. The result was a lessening of hostilities. Five people scored lower on the level of hostilities which is recorded in Appendix III. Five people remained constant. The implication is that racial hostilities can be lessened and cured especially if the hostility is low to begin with. The pastor was shocked by the lowering of hostilities in Yolanda T. and Wanda J. The implication here is that the sermons offered them alternatives to what they felt were insurmountable obstacles. The experience gave them a chance to look into themselves and to see that "God helps those who help themselves." There was little appreciable changes in Eric J., Angela E., or Charles T., all in the aggression-assaultive patterns of dyscontrol. Eric did not appreciate the project or he either was disinterested in it. His motive seemed to be the turning of the project into a play thing. Perhaps no real alternatives were offered to Angela or Charles for disinhibited asocial behavior. Based upon the limited amount of success, the researcher feels that in the limited time in which this project took place that

Christian preaching is a very effective tool in the curing of racial hostilities, especially in the light of two of the subjects moving to the control point, two moving from -7 inhibition dyscontrol and one moving from a -5 to -3 in the disinhibition dyscontrol group. The researcher is convinced, as result of the experiment, that used over a long period of time, Christian preaching not only cures racial hostilities. It also prepares people to travel along Maslow's path of "becoming into being." Thus more concentration should be focused upon using Christian preaching as a tool for aiding further growth of individuals into the realm of self-actualization. The researcher suggests that more work can and should be done in this area which is both very fruitful and awarding. Because of the results of the project, the researcher is in agreement with Edward J. Barnes on his proposed treating racism and racial hostilities which was suggested by Fredric:

Blacks are threatened with the specter of racism from the cradle to the grave. Yet many escape the worst features of oppression, and many have shown an incredible capacity to survive, achieve, and conform in the face of impossible odds. Nevertheless all blacks are members of a color caste system in this society and are subjected to ruthless oppression. We need to know more about the oppressor - his self-concept, factors in his development and maintenance, and the like. Surprisingly little is known to date. We need to know more about the dynamics of racism. We need to trace its dynamics and learn how it is transmitted. Thus, we need to study white families. We also need to study black families, but for a different set of reasons and from a different perspective. We need to study them as subsystems of the larger white society. Black children are at the center of our reasons for suggesting this study of black families. We need to study the process by which racism is absorbed, deflected, denied, combated, succumbed to, and overcome by particular black families and individuals.

....We need strategies of action to combat the insidious limitation on the ability of blacks to care for their children. Perhaps if we can delineate the process whereby societal racism is transferred into personal terms we will be in a more propitious position to structure those strategies necessary to save children.

....A primary factor in developing strategies to save black children is the power to define and determine one's group, roles, and values. He who has power to define is the master of the situation.²

Glimpses of two different families were present. One family seemingly had transcended racism while the other family was ensnarled in its web. Suggested from study of controls in two families is that the family, as the main socializing agency plays a very crucial role in their children's ability to transcend racism and blackness. If the parents are deficient morally and socially, children also will be. Carol and Charles were children of parents who were materially affluent but who were morally and ethically lax. They did not provide a healthy moral or ethical environment for their children. The parents were too much involved in themselves to share "self" with children. They were beset with problems of identity and tended to define people's worth with what they owned. People were "things" rather than unique persons. Both Carol and Charles went to middle-class schools and grew up in ethnically mixed neighborhoods. However, they were unable to transcend racism. Rather they succumbed to it. Carol and Charles are both fixated with their hostilities to the point they cannot rise above the ego and are very closed to learning experiences which would open them up for further growth.

The other family had parents who shared with them. These individuals transacted their whole lives in the ghetto. They had a good

²Edward J. Barnes, "The Black Community as the Source of positive Self Concept," in Reginald L. Jones (ed.) Black Psychology (New York: Harper & Row, 1972), Pp. 187-188.

moral and ethical environment in which to grow even if it was a very poor, unsuitable ghetto neighborhood. Instilled in them were positive virtues and the will to overcome their plight. They labored with love to master those things which were necessary to transcend their blackness. They learned to avert those things which would limit them to further growth. Racism to them is something they feel is blown out of proportion, especially, for the males - Robert and Fredric. Wanda's situation is a matter of choice. A very introverted but determined person, she made bad choices. Proud and egotistic, she could not admit she was wrong; but, rather, projected her faults on to others. Wanda's greatest enemy is Wanda and her insistence on being morally and ethically correct. She is a romantic who does not want any classicist bonds which restricts her romanticism. She uses racism and her femininity as an excuse not to do, not to exert her energies, and not to face her biggest problem, which is herself. However, it was observed that she did open up and took a long good look inward. She could relate and it is felt that she sees she is not what she thinks but just ordinary. It is the pastor's opinion, backed by the people who aided him, that Wanda needs, and is open for more therapy. She will overcome, and will eventually grow on into self-actualization.

Another interesting glimpse was the minor children of these two families. Carol's child Eric is caught up in the problems of his mother's situation. He has a bad image of the masculine and thus takes on feminine characteristics - speech patterns, the way of walking, and his limited interests. His attention span is very limited. He is so insecure and frustrated that he attempts to bring his problems into

group encounters. He consciously tries to frustrate efforts of others to relate. He is disrespectful of his mother whom he probably defines as worthless as he probably sees himself as being. He only respects overt authority e. g., his uncle Charles. Wanda's child is very lovable and has a surprisingly good sense of self. She is very curious and open to new experiences. Although plagued by a host of problems, Wanda does share herself with her daughter. The pastor would venture to say that if Wanda would have to endure the poverty that she herself has become immersed in that her child will be able to transcend blackness and racism more readily and effectively than Eric. Charles' children do not know him. He has fathered two sets of children who probably will never know or appreciate him. The implication is that if parents are able to provide a healthy moral and ethical climate for their children to grow in then all other things will follow. Worldly things do not endure. It is the spiritual legacy from parents to children that may well determine if those children will succumb to or overcome racism. It may be postulated that perhaps family counseling, especially of parents in the care and guidance of their children may be very instrumental in the curing of racial hostilities.

One of the big puzzles was the person of Linda L. Linda became very locked in and very miserable as result of the encounters. She felt very persecuted, threatened, and uncomfortable. After conferring with some colleagues and friends mentioned in the first part of the chapter, it was pointed out that perhaps Linda would fit into the insane category or very close to it and this could have well been the reason for not being able to place her on the scale. It was pointed

out that her participation probably uncovered deep-seated problems and guilt that she could not allow to surface and with which she could not cope. It was discerned that Linda is a person who is incapable of love outside herself. She was very much in need of love; to be loved, but not to love. The pastor felt that he could not help her; she needed expert psychiatric help. Rather than risk a collapse, the pastor did not urge her to continue until completion or until he administered the final test. He assured her that he understood and if she needed his help, he would always be there. He did not recommend she see a doctor as when recommended by one of the subjects, she exhibited some personality dissociation. The pastor was cautioned against pressuring her into seeing a doctor by an advisor as this might culminate in total collapse. This is one of the dangers and perhaps tragedies of this type project. It was regretted that I could not help Linda. She was beyond my reach and help at that moment, as she is at this moment.

The author feels that he has sufficiently established that most blacks fall into the unsane category because of disabilities with which racism has penalized them. However, they can transcend this level, through Christian preaching and also pastoral tutorage and counseling, to reach a level of sanity. Then they can go on to become the most fully human Christian possible.

Abraham Maslow and John Wesley coincided very well. Wesley's growth in Christian loving going on to perfecting love is equivalent to Maslow's growth in creativeness or self-actualization. Combination of the two make a very good effective blueprint for human Christian

growth. One of the areas which may be stressed and has often been neglected by black Christian ministers is the calling of blacks into responsibility for their acts and lives. Blacks need to account for their own actions and need to be called into responsibility for their acts, deeds, and words and become what H. Richard Niebuhr terms The Responsible Self.³ Because of racism, some blacks escape their duty and responsibility and excuse asocial behavior by blaming everything on racism. Blacks will never overcome disabilities if they do not execute responsibilities and duties of free men. They must accept and overcome challenges posed by the racist society. They must learn to feel comfortable and secure with their blackness and then avail themselves to the equality of opportunities afforded them themselves. They must control their own lives and refuse to allow others to pattern and schedule their lives for them. They must be good help-mates to their spouses and good parents to their children. They must take responsibility for their own acts and the consequences coming from these acts. They must stand firm in their Christianity, love their God, Jesus and fellow man with all their hearts as well as live by the commandment: "let us not love in word, neither in tongue but in deed and in truth."

Although the author's sermons were each written "separately" they have lived long together in the community of his thoughts. The

³H. Richard Niebuhr, The Responsible Self (New York: Harper & Row, 1963)

unity and effectiveness they possess comes from ten years of coping with the problems they undertake to solve. Sources are from mainly streams: The Holy Bible, and the works of Martin Heidegger, Abraham Maslow, Karl Barth, Paul Tillich, Wolfhart Pannenberg, Reinhold and H. Richard Niebuhr, James H. Cone, and John Wesley to name a few.

The sermons are not technical sermons though the echo of technical concerns sounds through them all. Nor are they casual sermons, for they were produced under the press of practical need. During the years of their preparation, I have been engaged, not only in research on the total development of the human being, but also in teaching young children, youth, and adults in classrooms, in constructing curricula and tutoring programs, in teaching teachers and preachers - in short in the practical tasks of liberation, self-actualization and self-fulfillment of the whole human being. The sermons are, in effect, the effects of a student pastor of the cognitive processes trying to come to grips with the problems of racism.

CHAPTER VI

SUMMARY AND CONCLUSION

The problem that has beset the black church is the result of the Black Power uprisings of the mid-1960's and early 1970's. The church in the black community was called into accountability. It was indicted as a tool for the power establishment which was used to keep blacks in an oppressed position. The church frustrated black aspirations in an attempt by blacks to control their own destinies. Black ministers were charged with being pawns, agents, and partners to the white power establishment who cooperated with the other in suppressing blacks. The circumstances which ushered in these problems were result of the inability of the the white and black church to resolve racism. The black church had to take a long hard look at itself. Many in the church had accepted the charges by radical groups as true. For them the church was a symbol of suppression. They left the church. Some filtered into more radical bodies, embraced other sects and cults, or accepted other religious persuasions.

All of the above factors combined in such a way as to pose the question: "is the church still relevant in the black community and is it still meaningful in the lives of black folk?" Black churches with white affiliations were suspect. Those who were independent, withstood union with white bodies. The most pressing issue for blacks was the development of a black theology and the church's need to reconcile itself with the objectives and aims of Black Power.

This paper has been postulated upon the question of the relevancy of churches in the black community. It has focused upon the churches inability to overcome a racist society. It is the author's contention that the church in the black community is too narrowly based to take on the whole spectrum of racism in American society. Black churches thus must deal with the devastating effects of racism on black people. If churches can minister to these needs, then black churches are relevant and serve a good constructive purpose.

To test this contention, the author chose to deal with racial hostilities in blacks which is one of the main disabilities wrought on blacks by racism. The author treated the socialization of blacks which deviate from that of whites. Using Abraham Maslow's becoming and being psychology, the author sought to demonstrate that racist disabilities limited blacks who fall in temperament and behavior a little below the scale of sanity - the consensus or norm of the society on a level that he designated unsane, or a little less than mentally healthy. This level tends to retard black people on a whole in the process of becoming-into-being or self-actualization. They become closed in as a result of their hostile attitudes and behavior which they generally turn against themselves or fellow blacks which result in the loss and drainage of human potential and resources in the black community so that this is a very critical problem in all black communities. If the black church is relevant and meaningful, then it must minister to the needs of its people. Can the black church come to grips with the problem?

To this end a project was devised encompassing fourteen weeks. Twelve subjects of varying age ranges were used. The author wanted to test the postulation that Christian healing is an effective tool in overcoming black racial hostilities. Twelve sermons were prepared in which subjects were sit in an encounter situation. Hostilities were healed in two subjects and lessened in other subjects. The general rule was the less the hostility, the more superficial the hostility the quickly the healing process. Only in operation for a short time, think if the program were expanded; who knows, perhaps some of the hard core hostile cases would have shown a lesser degree of anger and hostility. The experience with Linda L. implies that Christian preaching has certain limitations as a healing tool and is not appropriate for all people.

It is the researcher's opinion that Christian preaching, based upon his experience is an effective tool in the lessening of hostilities. This validates the relevancy of the church in the black community. The Christian message is a vital one. With this in mind, it is the author's opinion that much work can and should be done in the field.

Because the black church is relevant in the black community and the Christian message is vital, then it is the author's hope that the church will rise above the charges against it and goes on to guide its parishioners to becoming the most fully human and perfect Christian they can become by relieving them of hostilities and calling them into accountability and responsibility. It is time to heal the wounds and for the church to go on to becoming the most fully institution it can

become by realizing its ecumenical goals.

It is the author's belief that if each church takes seriously its calling and commission, then these goals can soon be realized. In the Old and New Testament the messianic message of our Lord is clear:

"The Spirit of the Lord Yahweh is upon me
 For Yahweh has anointed me (made me Christ)
 He has commissioned me to announce good news
 to the oppressed
 To bind up the wounds of the broken-hearted
 To proclaim liberation to the enslaved
 And release to the prisoners
 To proclaim the year of Yahweh's Grace
 The day of vindication of our God."

Deutero-Isaiah 61:1

"The Spirit of the Lord is upon
 me:
 for he has consecrated me to
 preach the gospel to the poor,
 he has sent me to proclaim release
 for captives
 and recovery of sight for the blind,
 to set free the oppressed,
 to proclaim the Lord's year
 of favour."

Luke 1:18 (Moffatt)

APPENDIXES

APPENDIX A

TEST QUESTIONS

I. 12-18 YEAR OLDSA. For Self-Image:

1. What do you like most about yourself?
2. What do you dislike most about yourself?
3. What do you like most about people?
4. What irks you about other people?
5. How do you get along with your family?
6. How do you like most members in your family? Why? Whom?
7. What do other people think of you?
8. How do you get along in school? Grades? What do you like most about school?

B. For Attitudes:

1. What do you think about life?
2. Why do you come to church?
3. What do you think about yourself?
4. What do you think about other people?
5. What is your opinion of a good life?
6. Do you think you are fairly or unfairly treated?
7. What does being black mean to you?

C. For Behavior:

1. What do you like to do the most?
2. What is your favorite sport?
3. How do you feel about fighting?
4. What do you feel about being taken advantage of by someone?
5. If someone strikes you, would you strike back?
6. Do you think that hate is right or wrong?
7. How should injustices be handled?
8. What do you think about other blacks and the behavior of these blacks?

II. ALL OTHERSA. The same questions were asked of all others with additional:

1. Relationship with child? Relationship with spouse?
2. Main complaints and gripe with those relationships?

B. All in the project were asked about their expectations:

1. What did life mean?
2. What did they want out of life?
3. Were they satisfied with their life?
4. What were their life plans and ambitions?

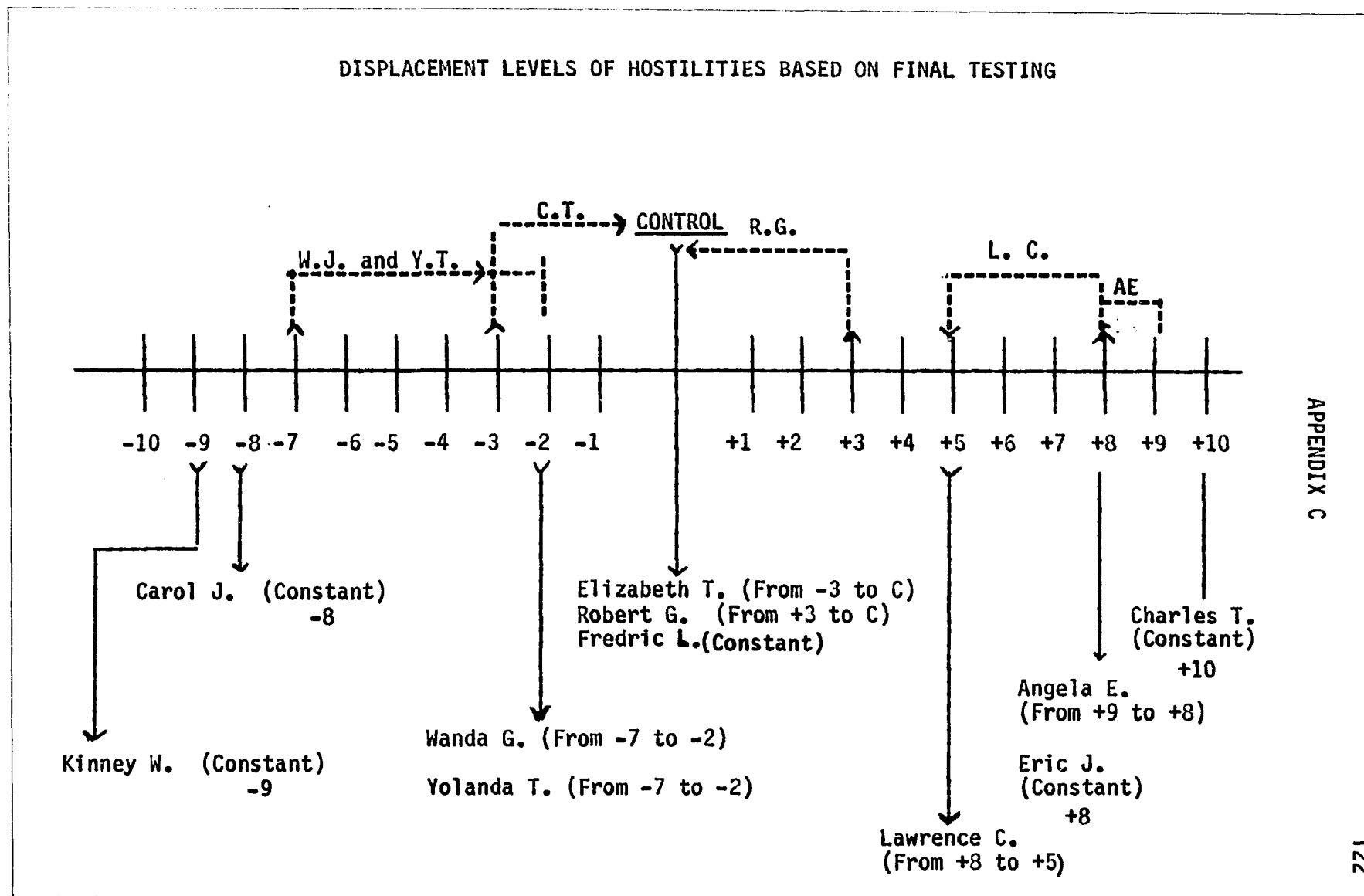
These questions were subdivided and other questions were interjected along individual lines to get an insight into the person and the nature of that person's hostility. For instance, in one case, the subject was questioned at length about the relationship with spouse: how do the two of you get along? What is the chief fault you find with your spouse? Why do you feel that your spouse does not understand you - perhaps you do not understand your spouse?, etc. Questions were framed in a way that they could be plotted on a chart indicating the degree and intensity of hostility.

Assertive behavior and control are center points of the hostility scale which is divided into two parts: (1) depressive-repressive behavior marked by inhibition dyscontrol; and (2) aggressive-assaultive behavior characterized by disinhibition dyscontrol. The further from control, the more is the severity of hostility and distortion. The closer to assertive behavior, the less severe is hostility and distortion. Subjects were measured by their answer to questions in Appendix A. They were plotted along the scale for degree of hostility and distortion. Degree of distortion was found to be proportionate to the degree of hostility. Thus, the more hostility, the more is the degree of distortion; and the less hostility, the less is the level of distortion.

Weighed and evaluated along with hostility were appropriate behavior, positive and realistic attitudes, realistic expectations and goals, realistic self-image, ability to love and project love, and perceptual accuracy in the perceiving and solution of problems. The more accurate the perception of problems, appropriate responses and realistic goals, the more near control was the person. The less the accuracy, appropriate behavior and realistic grasp of situation, the more out of control was the person. Based upon these measurements subjects could be more realistically plotted along the scale of hostility by their responses to the testing which was very carefully measured, weighed and evaluated:

SCALE OF HOSTILITY ACCORDING TO RESPONSES IN SUBJECTS

| | Depressive | | | | Repressive | | | | CONTROL | | | | Aggressive | | | | Assaultive | | | | |
|--|------------|----------|----------|----------|------------|----|----|----|---------|----|---|----|------------|----|----|----|------------|----|----------|----------|----------|
| | -10 | -9 | -8 | -7 | -6 | -5 | -4 | -3 | -2 | -1 | | +1 | +2 | +3 | +4 | +5 | +6 | +7 | +8 | +9 | +10 |
| <u>DEGREE OF DISTORTION</u> | KW | CJ | YT WJ | | | | ET | | | | FL | | | RG | | | | | LC EJ | AE | CT |
| <u>POSITIVE ATTITUDES</u> | KW | CJ WJ | YT | | | | | | ET | | FL | | | RG | | | | LC | EJ | AE | CT |
| <u>REALISTIC EXPECTA- TIONS</u> | | KW | CJ | YT | WJ | | ET | | | | FL | | | RG | | | LC | | EJ | AE | CT |
| <u>REALISTIC SELF-IMAGE</u> | KW | WJ | CJ | YT | | | | | ET | | FL | | | | RG | | | | LC | AE EJ | CT |
| <u>PERCEPTUAL ACCURACY</u> | KW | | CJ | YT | WJ | | | ET | | | FL | | RG | | | | | | LC | EJ | AE CT |
| <u>APPROPRIATE BEHAVOIR</u> | KW | CJ | WJ | YT | | ET | | | | | FL | | RG | | | | | LC | | AE | EJ CT |
| <u>ABILITY TO PROJECT OPENNESS</u> | | KW | WJ | YT | | CJ | | | ET | | FL | | RG | | | | LC | | EJ | AE | CT |
| | | KW | CJ | WJ YT | | | | ET | | | CONTROL F L (ASSERTIVE BEHAVIOR) | | RG | | | | | | LC EJ | AE | CT |
| | | -9 | -8 | -7 | | | | -3 | | | | | +3 | | | | | | +8 | +9 | +10 |



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